THE SERVANT-LEADER MODALITY AND THE 21ST CENTURY CHURCH: AN ANALYSIS OF SERVANT LEADERSHIP IN THE POST MODERN ERA

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ABSTRACT

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The ministry context for this research is the First Baptist Church East End in Newport News, Virginia. The project's objective was to present a transformative model for the church to lead efforts in training ministry leaders to become efficient servant leaders in the church and community. Qualitative research was used to assess needs and determine the project's effectiveness using surveys, interviews, and focus groups. This ministry model increased participation in humanitarian activities and became the catalyst for transformational change to a servant leader culture. This construct may also become the servant leader training benchmark for several local communities of faith.

ACKNOWLEDGEMENTS

First and foremost I must praise God from whom all blessings flow, honor Jesus, his Son and my Savior, for the finished work done on Golgotha's hill, and finally thank the Holy Spirit for leading and guiding me throughout this Doctor of Ministry process. Additionally there are a few other very important people who provided much wisdom, encouragement, love, support, and an occasional boot to the buttocks to keep me focused on the task at hand.

Thanks to the faculty and staff of United Theological Seminary for providing an environment and resources conducive to effective learning. Thanks to my Focus Group Mentors, Dr. William Curtis and Dr. Gina Stewart for demanding excellence without exception and challenged us to push beyond our perceived limits. I also want to thank my Faculty Mentor Dr. Harold Cottom for navigating us through the constant curriculum changes we endured over the last three years.

A hearty thanks to the members of First Baptist Church East End, especially the church leaders and members of the control group without whom I could not have completed this process.

Thanks also to my Professional Associates, Dr. Sir Walter Scott, Dr. Howard Jones, and Dr. Deborah Taylor, as well as to my special advisors Dr. Charles B. Jackson, Sr., and Pastor L. Stephon Johnson, for their invaluable insight and inspiration. Thanks to my Context Associates (Dr. Vernita Baldwin, Rev Eric Harris, Deacon Marvin Arrington,

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I would also like to thank my pastor, Dr. Gregory Howard, for trusting me enough to carry on my work even though he was not present at First Baptist when I started. Thank you Pastor Howard for your support and the confidence you have shown to me by embracing and implementing the servant leader model at First Baptist.

Finally, a very special and heartfelt thank you to my children Marcus, Darius, and Brittni as well as to my wonderful wife and special assistant Mary! I love you all so much. I know the last three years took away quite a bit of family time but you never complain or made me have to choose…and I deeply appreciated it. Mary Elizabeth Ragin-King, you are my best friend forever, and I could not imagine this journey without you. You're the best!

DEDICATION

This Doctor of Ministry project is dedicated in part to my wife, Minister Mary King. May it serve as an inspiration to her as she continues to do the will of God. It is also dedicated to my parents, John Wesley King and Vastine Thompson King, who are both at home with the Lord. Dad, Mom, you taught me never to start something you cannot finish. You also taught me the importance of family unity and maintaining a good name. I sincerely hope that by completing this process, I have made you proud. Dad, if I can be half the man you were I will take it. Mom, you taught me how to love God and his people and I am eternally grateful for the lessons.

I also want to dedicate this work to my siblings and extended family for all of the love and support over the years. I also dedicate this work to the many United States Air Force Airmen I had the distinct privilege of serving with during my 28-year career. It was an honor!

Finally, I dedicate this document to those living on the margins of life. This endeavor has reminded me of just how much attention Jesus paid to you, more than any other group of people perhaps other than his disciples. So I rededicate my life to serving you and to teaching the principles contained in this document to all who have a desire to be a servant first!

ABBREVIATIONS

AFJROTC	Air Force Junior Reserve Officer Training Corp
USAF	United States Air Force
WEBELOS	We Be Loyal Scouts
BSA	Boy Scouts of America
KJV	King James Version
ESV	English Standard Version
etc.	et cetera
RAF	Royal Air Force
GPA	Grade Point Average

INTRODUCTION

The research presented in this document is the culmination of an intense journey that has taken me from meager beginnings as the youngest of ten children growing up in post-segregated South Carolina. Life experiences include serving as a Cub Scout (a precursor to become a Boy Scout), a member of the Boy Scouts of America (BSA), a cadet Lieutenant Colonel in my high school's Air Force Junior Reserve Officer Training Corp (AFJROTC) program. I served a twenty-eight-year career as a USAF Airman who served in Iraq, Afghanistan, Qatar, Kuwait, Saudi Arabia, Germany, Japan, Korea, and the United Kingdom.

During the course of my military career, I came to know God in a more personal way. God orchestrated His perfect will by way of the military to order the author's steps to a place where I eventually answered the call to ministry. In retrospect, it is now apparent that God used my tenure in the military and experiences as a high school AFJROTC cadet to ingrain the rudimentary elements of service. Each of the values-based groups mentioned were tantamount in shaping my perspective.

As a We Be Loyal Scouts (WEBELOS), I gained a basic understanding of loyalty and the benefit of teamwork. As a Boy Scout, I vividly remember the scouting oath especially the third phrase which implored, to help other people at all times,[1] as a AFJROTC cadet the phrase, I am a Patriot, a Leader, and a Wingman devoted to those I

[1]Boy Scouts of America, "Boy Scout Pledge," accessed July 6, 2014, http://www.scouting.org/scoutsource/boyscouts.aspx.

follow, serve and lead,[2] resonates with me; and the second core value of the USAF which states, service before self,[3] still governs my actions to this day.

Since my call into ministry, I have experienced several episodes within church settings that demonstrated the need for a culture shift regarding leadership. This shift in thinking is paramount if the church is to truly accomplish the charge to the church recorded in Matthew chapter 28. The church plays a vitally important role in offering assistance to the poor and marginalized as well as both short-term and long-term aid toward social development. Additionally, in its servant leadership role, the church must also lead the way as advocates for social and justice reform while speaking out against human right abuses at all levels. Jesus performed all of these things in demonstrating what the servant leader model should look like. Frederick C. Harris noted in his essay, *Black Churches and Civic Traditions: Outreach, Activism, and the Politics of Public Funding of Faith-Based Ministries*, "During the mid to late 19th Century, a period of heightened institutional building in the aftermath of slavery, Black churches became the center of Black life, operating not only as places of worship for congregants but also as the incubator behind schools, business enterprises, clarity, politics, and recreation. Urban churches in particular, offered an array of outreach services, encouraging congregants to help reform prison inmates, visit hospitals to assist the sick, and provide food and clothing for the indigent. In some instances, urban churches founded hospitals,

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[2]FL 881, "AFJROTC Creed" accessed July 6, 2014, https://teacher.ocps.net/richard. lucero/Site /Mission%20Objectives.html.

[3]US Air Force, "Our Values," accessed July 6, 2014, http://www.airforce.com/learn-about/our-values/.

orphanages, and nursing homes for freedmen and women."[4] The relevance of servant leadership in this post modern era seeks to resolve the question, is there still a desire to attend to the disenfranchised constituents of our society as Jesus and earlier churches did? Furthermore, are members of the Christian faith, particularly those in leadership, willing to place their personal agendas aside to take up the mantle of selfless servant to address the needs of the hurting and homeless? The rush for ecclesiastical leaders to make their name great by preaching intellectual sermons to showcase their cerebral pedigree or skillfully tuning up the celebratory part of their sermonic performance to the detriment of sound biblical pronouncements within the sermon is akin to erecting massive monuments unto themselves.

This mindset is counter to a statement Dr. E. Dewey Smith, Pastor of The House of Hope Atlanta, made during the 2014 Hamptons University Ministers Conference. Dr. Smith suggested, "If you'll stay small enough long enough, God will make you big enough fast enough." In the writer's assessment, Dr. Smith's comment served as a clarion call and challenge to be faithful over the few things God has already placed in your care, even the destitute, and because of your faithfulness, I will increase your territory. The arguments listed above may lead the readers to conclude that the servant leadership model presented by Jesus is in fact relevant and much needed.

A detailed analysis of servant leadership will be presented over the next six chapters as well as provide a model that may help communities of faith not only embrace but also employ this construct.

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[4]Frederick C. Harris, "Black Churches and Civic Traditions: Outreach, Activism, and the Politics of Public Funding of Faith-Based Ministries, accessed June 13, 2014.http://www.trincoll.edu/depts/csrpl /Charitable%20 Choice %20book/Harris.pdf.

Chapter one is the ministry focus. This chapter contains exerts from my spiritual autobiography that takes the reader on an abbreviated journey through the highs and lows of my life, ultimately concluding at this current point in ministry. Starting in my preteen years and navigates through some of life's most critical points the reader will take a quest to discover my sense of self. Several spiritual, social, physical, social, financial, and emotional factors contain in this chapter were vital in shaping my character and theology as it related to leadership.

Chapter two is the state-of-the-art in this ministry project. One of the first things this chapter does is defines leadership from various disciplines. It also deals with the question of what factors legitimizes leadership? In this chapter several models of leadership are compared and contrasted. The focus here is to highlight the components of the four leadership styles so the reader can see similarities, styles and also understand how they cross-pollinate. This chapter also provides awareness regarding the pros and cons of servant leadership from a sacred and secular vantage point by sharing documented criticisms.

Chapter three lists the theoretical foundations. This chapter provides the theoretical basis for the research project using biblical, historical, and theological pillars. This chapter synergizes these pillars to produce a coherent vision that guided the research from beginning to the end. In this chapter, support is given for servant leadership from narratives and empirical assessments conducted by other researchers. This chapter challenges the reader to be open-minded in their discovery of servant leader principles while also providing concrete evidence of its pre-biblical significance.

Chapter four outlines the methodology used. In this chapter, the hypothesis and

CHAPTER ONE

MINISTRY FOCUS

In The Beginning…

I was born on October 6, 1964 in Sumter, South Carolina to Mrs. Vastine and the late Mr. John W. King; the youngest of ten children. Early on in life, my parents instilled in us two essential principles—the need for family and the need for faith in God. Because of this, my family remains a very close-knit and spiritually connected unit until this day.

My parents were very influential in their church as well as in the community. They were well respected and served both church and community in various capacities. They loved the Lord deeply, and their relationship with God was a contributing factor in my acceptance of Jesus Christ as personal Savior early in life. I joined Rockhill Baptist Church in Manning, South Carolina, under the pastorate of the late Rev S. W. Whack serving faithfully as a member of the youth choir, youth usher board, and Sunday school ministry. Additionally, I organized a junior male chorus that soon became one of the church's favorite choirs. I was also a member of the WEBELOS and subsequently the BSA. While attending high school I served four years in the AFJROTC program. I graduated from Sumter High School in June of 1982 at the rank of cadet Lt Col and immediately enlisted in the United States Air Force where my divine odyssey began in earnest.

It Is My Prerogative

Interestingly enough, in leaving for the Air Force I found myself trying to break away from the "got to be in church every Sunday" mentality that was ingrained in me as a child. Now grown and on my own, I figured I did not have to capitulate to the intense programming I endured as a child regarding church. However, overtime I learned that there was a divine calling on my life and my experiences thus far was indeed shaping me for this call. Several events occurred during my twenty-eight years of military service that supported this notion.

The first indication that something divine was at work happened on a warm, summer Sunday morning in Panama City, Florida. I attended morning worship at the invitation of a friend and purposely chose a seat in the rear of the sanctuary close to the door. My plan was to exit expeditiously once service was over. After the Pastor finished his sermon he began transitioning to the call of discipleship. He then made a statement that I remember to this very day. He said, "God has told me that there is someone here he wants to use for his glory—and that someone is YOU!"

With this, he pointed his finger directly at me and it seemed that everyone in the building turned aside to see whom the Pastor was referring to. It was a Tupac, *All Eyez On Me* moment. I was paralyzed with fear and anxiety after being singled out in such an abrupt manner. When asked to come forward, I nervously walked to the front of the altar where a church official placed a chair for me to be seated. There I sat in silence as the cleric began to speak into my life.

Years later, I am hard pressed to remember much of what the preacher said beyond the pronouncement that God wanted to use me. It left me with the unanswered question, God wanted to use me…for what? Deep down I knew this was not just a

random event. As unnerving as the ordeal was, I reasoned that it was something spiritual and beyond my comprehension.

Shortly after this event another moment of spiritual enlightenment occurred in the fall of 1985 while visiting Tracey, a girlfriend, who lived in an apartment complex not too far from Tyndall AFB, Florida where I was stationed. One night while we were sitting outside on the stairway, we noticed flames coming through the window of one of the upstairs units. Tracey told me she believed there were young children alone in the apartment. I quickly ran upstairs towards the burning unit, kicked the door open, and saw a young boy standing in the center of the room crying as flames raced up the curtains and adjacent wall. I grabbed the child and immediately took him out of the house to safety. I re-entered the apartment in search of anyone else still inside. There I found four other children still asleep in one of the bedrooms. I quickly got them out of the building, and even though the apartment was now ablaze. I entered the building a third time to ensure no one else was left inside. After clearing the apartment, I tried to exit using the front door. However, I could not because the smoke and fire blocked my path. This was a single door apartment, so holding my breath trying to not succumb to the smoke, I ran to a back bedroom, kicked out the window, and jumped from the second floor to safety.

The revelation of this experience was life altering. The thought came to me after sometime that the ordeal of saving those five children from a physical death was God's example to me of how He was going to use me to save others from spiritual death. But even with the strength of this testimony, I still did not fully acknowledge God's calling upon my life.

For I Know The Plans I Have For You

A few months later my mother came to visit me in Florida. My relationship with my mother had really blossomed since the untimely death of my father. I was only twelve years old when my dad passed. My mom never remarried and consequently she became the most influential person in my life. One day out of the blue she told me, "God spoke to me today, and he said for me to tell you to stop buying all those records because when he wins you over you will have no need for them any longer." This was a perplexing situation for me. Unbeknown to my mother, I had become a DJ and was making quite a name for myself. I never told her about this because obviously this was a clear departure from what she had taught me. But the gravity of her comments caused me to ponder her words. Again, I concluded that there would be plenty of time to do the Christian thing, so I pretty much dismissed what she said. There were other things I wanted to do and besides, I did not know very many people my age who were actually doing the Christian thing anyway. The irony in my life was although I rocked the house on Friday and Saturday nights—I still got up early enough on Sunday mornings to attend church.

Another spiritual episode occurred soon after I relocated to Keesler AFB, Mississippi. There I met Eric who was a devout Christian albeit a new one. Surprisingly, I saw Eric at one of my shows. As the night went on, I noticed that Eric was really beginning to get into the flow of the music I played. This sight essentially became the catalyst for change that would eventually lead to my abandoning the craft of deejaying. What I witnessed translated itself into a question that crashed through the façade of my rational thinking. The question was simply this, "Is Eric influencing you, or, are you influencing Eric?" Even though the young man was not overly spiritual and did not operate with divine knowledge, he knew exactly what the question inferred. Was Eric

having a positive effect on me in terms of spiritual transformation or was I having a negative effect on Eric in terms of taking him back to a place where God had already delivered him? The answer to this question would help shape my perspective as it related to influence and spiritual leadership for the rest of my life.

This thought continued to resonate with me throughout my next two assignments. Leaving Mississippi on orders to Georgia things really began to change. This perhaps came to a head when my girlfriend (Mary) whom I met soon after arriving in Georgia disclosed that she was pregnant. This was a bombshell because I already had one child from a high school relationship that went bad. To exacerbate matters, I received orders to Camp Red Cloud, Republic of South Korea soon after being told I was about to be a father again. So here I am, girlfriend pregnant, relocation imminent, and caught in the middle of a spiritual awakening, the stress was too much to handle.

Spiritual Metamorphosis

The assignment to Korea should have given me a moment of pause. It did everything accept this. I found myself rejuvenated and back on the club scene. Though I attended church almost every Sunday, as well as weekly Bible study, I still was not totally committed to the church. I joined the chapel choir and became the choir director (can you believe that?). This double lifestyle, deejay by night and choir director by day, did not stir up any feelings of hypocrisy from me. To the contrary, I felt quite comfortable living this way. I was living the best of both worlds until one night while performing at an on-base function, several members of the choir showed up.

I immediately experienced the same feeling I had earlier regarding Eric. It was a sobering moment. I once again felt the guilt of leading (influencing) others down the

wrong path. Regardless of the fact that these individuals chose to be there, I still felt somewhat responsible for their actions and liken it to fratricide. After this incident, troubled and confused, I began to shy away from the club scene in earnest.

On February 12, 1991 Mary gave birth to our first child, a baby boy we named Darius Jarrell. This event was destined to be another game changer because soon after Darius' birth, I received an assignment to RAF Chicksands, United Kingdom. The dilemma I now faced was what to do regarding my new family. As mentioned earlier, I already fathered a child fresh out of high school and now, approximately nine years later, I have another son. Upon leaving Korea on my way to the United Kingdom, I thought long and hard about what to do. I even consulted my mother about the situation and she pulled no punches. Straight, direct, and to the point with no hesitation at all she said, "Marry her". In a way I expected this but I did not want to get married solely because of a child. In my mind, this was the wrong reason. I would later discover that mothers do know best. So on August 31, 1997, we were married in Warner Robins, Georgia. It was a very informal affair as one could imagine with just her parents, siblings, and a couple close friends in attendance. About a week later, I was on my way to England to begin a tour of duty. Mary and the boys (I recently gained custody of his eldest son Marcus) did not accompany me initially because of passport issues. For about two months I was alone in England contemplating the unexpected turn my life had taken. For the first time in a very long time, deejaying did not matter much. As a matter-of-fact, it became a nonissue in my life. Even though I brought my records and equipment with me, I did not audition or applied for any gigs. I even sold some of my equipment to have enough money to pay for some furniture we desperately needed. All we had in our possession were two

bedroom sets. On the first day I reported for duty, I met TSgt Larry Johnson, a personnel specialist, who worked in the commander's office. I had no idea this seemingly random encounter would change my life forever. I found out later that Larry was the Lay Pastor for the base chapel's Gospel Service. At Pastor Johnson's invitation, I started attending service at the chapel and soon began to feel *a* pulling at my heart—a much stronger pull than before. It became so irresistible that one Sunday I found myself drawn to the altar in total surrender to God. When Pastor Johnson me why did I come forward, I answered, "to rededicate my life to the Lord." Pastor Johnson then started the arduous task of explaining to me the true essence of spirituality. He began to mentor in me my walk with God. When Mary and the boys finally arrived, they found a different husband and father, one excited about his new found spirituality.

A few months later after a month-long vacation in the United States, we returned to England and discovered Pastor Johnson had appointed four of my closest friends to the Diaconate Ministry. I was happy to hear the news because subconsciously I felt Pastor Johnson was just waiting for me to return to tell me I was also a Deacon candidate. However, this disclosure never happened. Pastor Johnson never said a word to me as it related to why I was not chosen to serve as a Deacon. Of course, this was a source of great frustration and aggravation to me because I always found myself fielding questions for members, as well as my wife, on why I was not selected. For quite some time I agonized over the situation. I prayed to God on several occasions for understanding but he never responded. It was a tough period. I began to rationalize that God was penalizing me for my unwillingness to obey him earlier. I felt I was now being relegated to the back of the line as it related to spiritual leadership. This feeling lingered with me for several

months. Nonetheless, I continued to support my friends through their diaconate training and subsequent catechism even though I was a ball of confusion inside.

A few weeks later while attending Bible study, the facilitator made a comment that perplexed me. He was teaching on the subject of Discipleship and stated how he had "birthed" a close relative of his into salvation (spiritually speaking of course). Seeking clarity I asked, "Can we really birth someone into salvation? Ephesians 2:8-9 says, it is because of God's grace that we are saved through faith; and that not of yourselves: [it is] the gift of God: Not of works, lest any man should boast." This immediately invoked a response from the facilitator in which he said, "If I have fasted and prayed to God on this individual's behalf and have travailed for their deliverance and they come to accept Jesus, then yes I can say that I have birthed them into salvation." Not wanting this to go viral I refrained from asking any additional questions or making any other comments for the rest of the session.

Pastor Johnson was not at Bible study that night because he was at home preparing for his relocation back to the United States. I went to see him the next day because I was still baffled by the facilitator's comments. When I arrived at Pastor Johnson's house I found him sitting on the floor in his living room. The ensuing conversation went something like this…

> Pastor: What's on your mind Darrell?
>
> Darrell: Pastor, I'm really struggling with something Min Colbert said last night during Bible study.
>
> Pastor: What did he say?
>
> Darrell: He insinuated that he had the power to birth someone into salvation through prayer and fasting. I told him what the Bible said about salvation being a gift from God so that no man can boast.

> Pastor: Well Darrell, you are both right. Min Colbert was speaking from the perspective that we as Christians do have the right and responsibility to pray for those who are not saved. And God can choose to answer our prayers on behalf of that individual. However, their salvation comes from ***their*** faith in God and His saving grace.
>
> Darrell: I guess I never looked at it from that perspective.

A period of silence ensued, and then Pastor Johnson asked me a question that would constitute another defining moment in my life. Pastor Johnson asked, "Darrell, what did you really come here to talk about"? It was as if God allowed Pastor Johnson to peer straight through to my inner self and see that I was still struggling with the issue of being left out of the Deacon's Club. So I unloaded all of my pent up frustrations him. What I did not know was that Pastor Johnson was also agonizing over the issue. He told me he was not sure why God did not include me with the others. In fact, Pastor Johnson stated he thought about adding me to the list himself but God would not let him do it.

The next few moments became so intense spiritually that Pastor Johnson suggested we pray for understanding. During this prayer it seemed as though the heavens opened up and the Spirit of God fell down upon us. Tears were flowing, tongues were being uttered, and for a brief moment in time, Pastor Johnson's living room became reminiscent of the Upper Room. Pastor Johnson began to speak into my life saying, "God did not call you to the diaconate because he has called you to preach the Gospel—now what are you waiting for"? This revelation awaken a passion in me to preach and it became clear to both of us that my name was not given to Pastor Johnson to be a Deacon because God's divine plan for me was to become a prognosticator of the Gospel—I was called to preach!

The Journey Begins

The logical perspective moving forward was for me to become totally confident in my calling. The way things were coming together Stevie Wonder could see God's fingerprints all over it. Yet, as the magnitude of ministry mounted, I began to second-guess my calling and doubted if I was ready for the road ahead. Was I really called to preach? This thought persisted to the point that I asked God to give me a sign, an unmistakable one, of my call to ministry. Even it was confirmed by the Holy Spirit though Pastor Johnson, I still wanted further validation. I decided to ask God to confirm my call to ministry through someone whom I rarely associated with. I even picked the person. It was someone who randomly attended church and the two of us seldom had contact with each other. At first it seemed as if God totally ignored my request. Then one Sunday during worship I noticed that Darius was in attendance. After Pastor Johnson was done preaching, he made an appeal for salvation. On cue Darius walked down the aisle and gave his life to Christ. I was speechless. Darius gave his life to the Lord! At that moment God revealed to me that instead of connecting Darius to a sign as I had asked, God was connecting Darius to eternal salvation. This was all the confirmation I needed and I never questioned God about it again.

Another crucial event in terms of shaping my perspective came during a Spring Revival. Still in England, Prophet Bruce Yates from Baltimore, Maryland, was invited to serve as the guest clinician. This was my first encounter with a prophet. When Prophet Yates arrived, I along with others, were assigned to be his caretakers. Every night of revival was filled with powerful praise, and prophetic preaching. On the last night, I experienced yet another life changing event. Prophet Yates preached a sermon entitled, "Who is Worthy of Communion?" This was perhaps the best exegesis of the communal

scriptures and the events surrounding the Last Supper that I ever heard to date. Portions of the sermon are still vividly implanted in my memory—but the best was still yet to come. When the spoken word ended, being led by the Spirit of God, Prophet Yates began to prophesy over a few people who were gathered at the altar; I was one of those people. As Prophet Yates methodically made his way through the crowd he came up to me and asked a few harmless questions. Afterwards, he commenced to prophesy in my life. His prophesy was similar to this:

> Prophet Yates: Darrell, God has a word for you. He wants you to know he's about to give you a promotion. And the key thing God wants you to know concerning this promotion is that it is from him and not man. God also told me to tell you that the ministry he has called you to is not going to be an ordinary ministry. It's going to be an unorthodox ministry and you're going to have to trust God in everything you do. He'll show you what he's called you to do.

For days following the revival, I contemplated Prophet Yates words. This was the first time I ever participated in something of this nature. I was not sure how to process what was said. As I reflected on what he said, I noted how accurate his revelations were in regards to those at the altar. I reasoned that some of the things the prophet said about a few of my friends had to have been divinely inspired. There was no way Prophet Yates could have had prior knowledge. Even when the prophet spoke to me about a promotion, I rationalized there was no way the prophet could have known I was preparing to compete for my next stripe. So with this thought in mind, I took the prophecy to mean a spiritual promotion, which made more sense. However, a couple weeks later, I was notified by my commanding officer of selection to promotion to the rank of technical sergeant. The first thing I said was, "Thank you Jesus"! However, the first thought that came to mind was Prophet Yates' prophesy. This had a dramatic effect on my life. Once

again God was showing a bit more of himself to me and was forcing me to again think outside the box—but there was still much more to learn.

Testing One, Two

In August 1995, shortly after moving to Tampa, Florida, God blessed my wife and me with our third child, who we named Brittni Moriah. While Mary was going through recovery from childbirth, I was out visiting various churches to get a feel for where God wanted us to serve. We lived in base housing, so naturally the chapel was the first place I visited. The service was attended by approximately seventy-five people and the atmosphere was warm and friendly. The flow was a bit methodical but the choir was excellent and the pastor was a great preacher. During the acknowledgement of guests, I introduced myself and after service the pastor, Elder Strickland, the Lay Pastor, came over and introduced himself. We spoke briefly and at the end of our dialogue, Elder Strickland said, "Minister King, I don't know how you feel about coming here to worship with us but we can sure use you and I would love to have you here with us. But I'll also advise you to visit other churches to see where God wants you to be and if he leads you back here we'll be happy to have you." As the pastor was saying those words, I was already thinking there is no way I would come back to a chapel environment. Even though some of my greatest memories and experiences occurred within the chapel setting, I really wanted to experience worship in a more traditional venue. So I thanked him but continued to visit other churches. One visit took me to St Mark Missionary Baptist Church. When I arrived, an usher at the door asked me, "Are you a minister?" This was odd because this was my first time I ever visited this church. I answered, "Yes",

and she led me to the pulpit where I was introduced to the pastor who invited me to sit with him on the pulpit.

Everything about the service felt so right. The singing was awesome, the flow was perfect, and the church even had a media ministry. I felt I had found my place of worship! If things were not going well enough, the pastor asked me during service if I was available to preach for the evening's service. I was floored. Everything was happening so fast and in my mind, this was God confirming this was the place to be. After service, I told Mary about the experience. There was no doubt in my mind St Mark was the place. A couple weeks later we visited the church again. The pastor's wife met Mary with a hug and invited her and my family to sit with her up front. We both felt we that we found our new church home. There was absolutely nothing that could have convinced us otherwise... until God flipped the script. During the ride home, while we were still basking in the glow of having found a church home, the Spirit of God spoke me and said, "Chapel". Of course I completely dismissed what I heard in my spirit and continued to think about St Mark. The Spirit of God then said, "They that are whole need not a physician, but they that are sick." I knew exactly what God was saying to me. St Mark was a well-established church and was firing on all spiritual cylinders. Everything was in place and the church was thriving. However, the base chapel needed help. Elder Strickland needed assistance with spiritual leadership and God reminded me not only of my vow to follow him but also of the fact that everything I learned over the past years were to be put into practice where it counted. So over the next two years, Mary and I faithfully served at the chapel. Our thoughts of a slow and methodical existence in the chapel turned out to me everything but that. Shortly after joining the chapel service, I was

added to the preaching and teaching schedule. I soon discovered that Elder Strickland was very astute in his exegesis of scripture in his own right. He pressed his ministerial team to dig beyond the surface understanding of scripture because it is there you will find hidden truths of the gospel.

Pedagogy

My five-year odyssey in Japan revolutionized my ministry in the area of praise and worship, sermon preparation, teaching and spiritual leadership. This growth was due mainly because of the theology of Chaplain Trenton Lewis. He was a graduate of the Interdenominational Theological Center and stressed the importance of formal education. Chaplain Lewis ignited a passion in me to learn through biblical scholarship. He excelled in homiletics and his sermons were both enlightening and challenging to say the least. He was a product of seminary training and strongly suggested that every one of his ministers (there were eight of us) attend seminary at some point. He argued seminary would greatly enhance our abilities as preachers both homiletically and hermeneutically. Another point of emphasis for Chaplain Lewis was leadership training. He mandated that all of those serving in leadership positions at the chapel attend his annual servant leadership workshop. As a military person, and one who understood the need for structure, I totally embraced this concept. Over time, I would witness the glaring difference between churches with great leadership, churches with good leadership, and churches with little or mediocre leadership. I excelled in ministry to the point that Chaplain Lewis soon selected me to serve as his assistant. This afforded me the opportunity to develop additional skills in the areas of administration, budget, and strategic planning. I soon began to delve into the other nuances of ministry. I soon learned ministry was not all about preaching and

teaching. There were other aspects of ministry to learn such as pastoral care, missions, evangelism, and discipleship.

God Is A Keeper

Another defining moment in my life came as a result of my deployment to Iraq in support of the Persian Gulf War. This assignment was much different from my earlier experience in the Middle East. This time, I had to worry about IEDs, snipers, anti-aircraft missiles, convoys, mortar attacks, and so on. On my very first Blackhawk helicopter mission, I was numb with fear. During this period, hostilities were at its highest. Aircraft were being shot down, rocket attacks were prevalent, and the avoidance of gunfire from insurgents was a daily escapade. I wore a cross around my neck and kissed it before every takeoff and landing. I also had a handkerchief with Psalm 91 printed on it. I kept this with me always as a reminder of God's faithfulness. Deep down I knew this experience was going to be about growing my faith in God. As I flew around the contours of this hostile nation under the cover of darkness, I often reflected on my life and gained a renewed sense of what was really important.

As time went on Chaplain Brown, one of the Chaplains assigned to Iraq, asked me to lead the gospel service. We met shortly after my arrival to Iraq so Chaplain Brown knew I was an ordained minister. Chaplain Brown was about to rotate back to the United States and wanted me to gap-fill until the new Chaplain arrived. I looked at this as another opportunity from God to grow in ministry in an area that some preachers never experience. It afforded me the chance to pastor other military members and civilians as well as aid those coping with the many prevalent issues germane to being in a hostile environment. Many of the men and women attending the chapel were dealing issues such

as death, marital problems, depression, fear, and many other distractors and needed spiritual leadership to help them cope with these issues. This experience became the final unction I needed to enroll in seminary.

Shortly after returning from Iraq, I began studies toward A Master of Divinity degree through Virginia University-Lynchburg School of Theology. A few years earlier I completed educational requirements for a Master of Science in Management with a concentration in Leadership and Organizational Effectiveness at the University of Maryland. After completing the Master of Divinity program, I fully understood why Chaplain Lewis stressed the importance seminary. Scholarship expanded the finer points of the gospel message and my leadership experiences drove them home.

Prior to my deployment to Iraq, I joined First Baptist Church East End and was soon selected to serve as an Associate Minister under the pastorate of Dr. William J. Marshall. Pastor Marshall later selected me to serve as his Sunday School Superintendent and entrusted me with the spiritual growth and development of nearly 600 members. This was a perfect fit because spiritual leadership had become a real passion for me. I evaluated the various ministries of the church and noticed that many of those in leadership positions were in need of additional training in regards to leading their teams. I conducted a preliminary assessment and concluded there were several reasons for this deficiency. The prevailing reason was most of the church leaders had very little training in the area of spiritual leadership. Some held a position but had no vision for the future and still others were too preoccupied with other issues to effectively lead their ministry teams. With this in mind I made two initial recommendations to the pastor. The first recommendation was to reorganize certain ministries to properly align them under the

church's mission statement. The second recommendation was to implement periodic leadership training for all ministry leaders. The Pastor Marshall concurred and I facilitated the church's first-ever leadership workshop. It was an overwhelming success and a suggestion was made to make this an annual requirement. Pastor Marshall agreed and we began to collaborate on other initiatives in an attempt to move the church forward.

Unfortunately, much of what was planned never came to fruition. A few months after our discussions, Pastor Marshall informed the church of something he had long kept to himself…he had cancer. Pastor Marshall worked faithfully to continue to advance the church even though he was contending with his own mortal issues. Finally, on November 10, 2011, God called Pastor William J. Marshall home to be with him.

I struggled for understanding ever since pastor Marshall died. Many have approached me concerning the direction of the church but I was quick to point them to our church constitution and by-laws, which serves as the precedence for succession of church leadership in the absence of the pastor. Prior to Pastor Marshall's death, he advised me to become an Adjunct Chaplain with Sentara Careplex in Hampton. Volunteering at Sentara once again afforded me an opportunity to assist hospital patients as well as family members in the area of crisis management. Along with my colleagues, I dutifully served the members of First Baptist as the church leadership prepares for what lied ahead. Currently we have no pastor but each associate has picked up the mantle of servant leadership to ensure the spiritual needs of the congregation are met. My past experiences in ministry have more than adequately prepared me for the demands associated with an uncertain future. I oversee the Couples Ministry, Youth, and Young

Adults Ministry, Ministers-in-Training, and remain an integral part of the teaching ministry. I feel the call to ministry is a great honor but it is not without sacrifice. The one thing I know will gets us through the period we are currently in is spiritual leadership…and this is what my fellow ministers and I hope to provide!

Context

I serve as an Associate Minister at First Baptist Church East End Newport News, Virginia. According to the church's historical archives, First Baptist Church East End was founded in 1896 by a small group of worshippers from the surrounding community. A document published in 1946 by the Corporation of Newport News stated that Reverend Anthony Johnson of New Kent County was the spiritual leader of this group of worshippers. Initially they met under a tree on Sunday mornings but eventually began meeting in a house on the corner of Oak Avenue and 29th Street. The church was officially organized in 1898 and on July 4 of that same year they completed construction of their first edifice. As the membership grew, a need to expand the facilities became evident and in 1921 under the leadership of Pastor J. H. Smith the church's first brick edifice was constructed. As church growth continued, Pastor Smith organized ministries tailored to address the needs of the growing congregation. He served First Baptist faithfully until his death.

Reverend Dr. Isaiah Henry Ruffin assumed the pastorate in 1936 and under his visionary leadership the church boasted one of the largest congregations in the Newport News area. Pastor Ruffin created several additional ministries and instituted a remodeling effort to keep pace with the exploding congregation. During his season of ministry, First Baptist gained a reputation as one of the most progressive churches in the Hampton

Roads area. Reverend Ruffin pastored First Baptist Church East End for twelve years until his death.

Reverend Woodrow Martin Brown, Sr. succeeded Pastor Ruffin as pastor and was largely regarded as a man of great insight and vision. He operated in a plethora of divine gifts and fostered a strong connection between pastor and congregation. On October 29, 1961, Pastor Brown, Sr. unveiled plans to build a new sanctuary on 29th Street and Oak Avenue. Unfortunately, before the new church could be built, the old one was completely destroyed by fire. This represented a very difficult period for the members of First Baptist. Some congregants who became disenchanted with Pastor Brown's plans for the future decided to migrate away from First Baptist to start their own ministry. The creation of Providence Baptist Church was the result of this diaspora. On August 5, 1963, not to be deterred from his vision of a new church, Pastor Brown and the remaining members of First Baptist purchased an edifice on 649 30th Street. Through his faithfulness to God, ability to succinctly exegete the word of God, and genuine love for the people of God, the congregation doubled in size once again leading to expansion efforts. Through Pastor Brown's efforts, God made First Baptist a pillar in the community were people of all backgrounds could be exposed to the transformative and life giving word of the gospel of Jesus Christ. Reverend Brown served as pastor for thirty-nine years until God called him home. Towards the end of his pastorate, his son, Woodrow Martin Brown, Jr. answered his call into ministry.

Immediately after his son's call into the ministry, Pastor Brown, Sr. began the process of grooming him to succeed him as pastor. When Reverend Brown, Jr. assumed the pastorate of First Baptist, the church was still coping with the loss of Pastor Brown,

Sr. but maintained optimism for a bright future. Pastor Brown, Jr. followed in his father's footsteps and First Baptist continued to grow numerically and financially. He added several new ministries to the church to include The Way, incorporated. This ministry created an avenue for the church to give back to the community by providing a place where families living in southeast Newport News and surrounding areas, could come and be developed spiritually, culturally, educationally, and recreationally in a safe and wholesome environment. Pastor Brown, Jr. remained the Pastor for fifteen years until his declining health forced him to step down. He retired in March of 2000 and for the next three years, for reasons still unclear to the writer, First Baptist operated without a pastor and the church suffered because of it.

By the time the pastoral search process concluded, approximately three years had elapsed. During this period the diaconate ministry oversaw the worship service and managed the preaching schedule. This action by the diaconate was no surprise since the church constitution identified the Diaconate chairman as the next person in line should the church ever be without a pastor. Interviews were conducted with various members of the church who were present during this time and I learned it was a stressful period. The uncertainty that ensued throughout the church during the search process caused a dramatic dip in membership as people again started leaving the church.

In January 2003, Reverend Dr. William James Marshall was elected Pastor of First Baptist. One of the first things he did after his installation was to rebuild the fractured relationships that existed within the congregation. He visited each member in an attempt to address their particular concerns. At this point there were approximately 400 regular members. His loving personality was crucial in restoring relationships and soon

became the glue that held the church together. A few months later Pastor Marshall recognized the need for a new sanctuary and began galvanizing support behind his vision of building a new church. He faced modest opposition from several key leaders and personalities of influence but his loving demeanor eventually won them over. So in April of 2007, the members of First Baptist Church East End proudly marched into their new multi-million dollar edifice.

Demographically, First Baptist Church East End is representative of a traditional African American church. Approximately 65 percent of the congregation is forty or over. Ages eighteen and under represent approximately 20 percent. Only about 15 percent of the congregation is represented by youth and young adults. The membership is overwhelmingly African American. As a matter-of-fact there's only one Caucasian member. About 70 percent of the members who are sixty or over are retired. Also, about 30 percent of the congregation serves as educators, administrators, or in some other vocation related to higher education.

First Baptist's budget has fluctuated over the last few years. The total budget for 2010 was $960,321; for 2009 it was $946,611; for 2008 it was $728,937; for 2007 it was $955,528; and 2006 it was $823,335. The breakdown of the church's budget is as follows: Savings 5 percent; Salaries 23 percent; Phase2/Demolition 13 percent; Mission/Ministries 7 percent; Operations/Maintenance 12 percent; Mortgage 40 percent. First Baptist is a member of the American Baptist Convention as well as the Baptist General of Virginia. It also provides funding to the National Association for the Advancement of Colored People.

As stated earlier, I serve as an Associate Minister within this context. I have also fulfilled several roles during my tenure at First Baptist to include Youth Minister and Sunday School Superintendent. I currently serve as the primary Ministers-in-Training instructor as well as the facilitator for the One Flesh (Couples Ministry). Over the past several years I have taught Sunday school, Bible study, as well as preached during Sunday morning services. Additionally, I have been the guest speaker at several workshops, retreats, and events throughout the community. I have also planned and orchestrated a plethora of successful events within my context to include a youth Hype Nite, youth banquet, Vacation Bible School, and a full-scale production of the life of Christ. One of the recurring comments I often hear from members about me has to do with my leadership ability. I am constantly praised for the manner in which I lead. I have noticed from observing those within my context that they crave sound leadership. They respond positively to it. My style of leadership is inclusive which counters some of the leadership styles displayed by others within my context. I hope to help reshape their leadership perspective through training and experience much like how my own understanding was changed.

Newport News is a diverse city in Virginia and is part of the Hampton Roads area. The region boasts a population of nearly 1.6 million and has grown at an annual rate of 1.17 percent between the 1990 and 2000 census. Newportnewsva.com posted, "The city is in many ways typical of metropolitan America. It contains within its boundaries an urban core, a ring of older, settled neighborhoods and newer suburban development." On February 3, 2011 The United States Census Bureau released Virginia's 2010 census population totals. Data for the five most populous regions in the state are: Virginia Beach,

437,994; Norfolk, 242,803; Chesapeake, 222,209; Richmond, 204,214; and Newport News, 180,719. Compared to data extrapolated from the 2000 census count Newport News only grew by 0.3 percent as compared to Virginia Beach which grew by 3.0 percent and Chesapeake which grew by 11.6 percent. Additionally, the United States Census Bureau reported that 49.0 percent of the population of Newport News is White followed by Blacks at 40.7 percent. The population of American Indian, Asian, and persons of Hispanic or Latino origin makes up the remaining percentage. These numbers are relatively consistent with the Census 2000 numbers.

In the area of education, 88.9 percent of persons twenty-five and over are high school graduates. Approximately 23.5 percent of persons twenty-five and over are college graduates with a Bachelor's degree or higher. The Newport News Public Schools system (NNPS) is comprised of several learning centers throughout the city and along each educational continuum. The NNPS website notes that there are four Pre-Kindergarten Schools and one Program for Educating Exceptional Preschoolers (PEEP) which classified as Early Childhood Centers; twenty-four Elementary Schools including An Achievable Dream Academy which is, "a unique partnership between NNPS, the city of Newport News, and the local business community to give their students who are at risk of failure in school due to socioeconomic factors, a chance to succeed." These academies are also established at the middle and high school level. There are eight Middle Schools as well as six High Schools in the NNPS system. Additional programs offered by NNPS are an Aviation Academy, Enterprise Academy, Juvenile Detention, New Horizons, Point Option, Telecommunications, and an Adult and Continuing Education Program. Some of the school system's demographics as reported by a 2012 NNPS website posting are: total

enrollment is approximately 30,500; males make up 15,554 of that number with females making up 14,946. Blacks comprise of 17,001 or 55.7 percent of this number while whites make up 8,847 or 29.0 percent followed by Hispanics with 3,035 or 9.9 percent and Asians with 879 or 2.9 percent. Of the total enrollment, 3,806 or 12.5 percent are in Special Education; 2,493 or 8.2 percent are in Talented and Gifted programs; and 14,217 or 46.5 of the students in NNPS are Economically Disadvantaged. There are also eight colleges or centers of higher learning in the city of Newport News.

In assessing the economic status of the city, the Newport News Chamber of Commerce reported the median income was $49,554 in 2009 which was up from the 2000 median of $36,597. The estimated per capita income in 2009 is $23,312. The United States Department of Labor in its 2010 Bureau of Labor Statistics published that the unemployment rate in Newport News was at 7.7 percent in December 2010. It is projected to ease to 7.4 percent in December 2011. The United States Census Bureau also indicated that 13.5 percent of the population living in Newport News is below the poverty level. Nearly 80 percent of those receiving income do so from a salary and approximately 10 percent are self-employed. The remaining percentages make up those who either receive payments from investments as government assistance in the form of social security or other retirement income.

Synergy

One of the things clearly identified by correlating my spiritual autobiography with my context paper is the passion I have for leadership. Experience has taught me the application of sound leadership principals is absolutely critical to the survivability of any organization. Throughout the course of human history effective leadership has ultimately

been the determining factor between success or failure, victory or defeat, even life or death. Leadership is so dynamic that it is found in virtually every genre of society. It resides in the political, corporate, educational, ecclesiastical, and every other social structure one can think of. Leadership is the lifeblood of organizational effectiveness.

To gain a better understanding of leadership, I reviewed several resources on the subject. In doing so, various definitions are offered to define this somewhat ambiguous term. Major General Perry M. Smith, Ph.D., United States Air Force (retired) quoted President Harry S. Truman describing leadership as, "…the ability to get other people to do what they don't want to do, and like it". Richard L. Draft noted in his book, *The Leadership Experience*, that leadership is an influence relationship among leaders and followers who intend real changes and outcomes that reflect their shared purposes." The words that stand out in this definition besides influence are relationship and shared purposes. These words bring to light a communal aspect of leadership. Real leaders should not be characterized as dictators or authoritarians, but rather should be depicted as people who possess the ability to influence others toward accomplishing a common or shared goal. Leadership is not necessarily something that is done to people, rather it occurs among people.

Leadership has been a topic of discussion among historians, philosophers, and members of the behavioral sciences context for decades. Part of the leadership debate stems from the question, "Are leaders born or formed"? This question continues to generate much discussion because both sides have legitimate arguments. In any case, whether born of formed, understanding the dynamic nature of leadership is a key component of effective leadership. To this end I submit the philosophical views of Dr.

John C. Maxwell, arguably the world's most recognized voice on leadership. In his New York Times best-selling book, *The 21 Irrefutable Laws of Leadership,* Dr. Maxwell argues that leadership in itself is a broad continuum that culminates from a subset of 21 laws. He describes these laws as executable sub-points to effective leadership. From this perspective, leadership should not be viewed as a whole unto itself but rather as a granular entity made up of small and individual parts that are important.

Dr. Myles Monroe, another profound author and leadership expert, further expounds on the critical aspect of leadership in his book, *The Spirit of Leadership: Cultivating the Attitudes that Influence Human Action."* From Dr. Monroe's point of view, "Every man [woman] has the instinct and capacity of leadership, but most do not have the courage or will to cultivate it." He purports that the true essence of leadership begins with an internalized discovery of self. Dr. Monroe notes that the thing that separates a leader from a follower is their thinking. He argues that leaders are distinguished by a unique mental attitude that emanates when they discover who they really are. This leads to self-confidence and a strong conviction of self-worth. Dr. Monroe calls this mental attitude, the spirit of leadership. It is from this foundational framework of leadership along with my twenty-eight years of leadership experience as a member of the United States Air Force, coupled with a Master of Science degree in Management (concentration on Leadership and Organizational Effectiveness) that this paper is written.

I have always been infatuated with the concept of leadership even though I did not fully understand the many nuances associated with the concept early on. From establishing various youth ministries as a youngster to commanding many of my fellow

classmates as a cadet Lieutenant Colonel as a member of my high school's Air Force Junior Reserve Officer Training Corp, I have always been intrigued by the notion of leading others. Once I enlisted into the United States Air Force after graduating from high school, this passion for leadership moved to another level. Every experience up until that point was in preparation for what I was now about to undergo—a movement from theory to practice.

I received much of formal training and professional education on leadership from the Air Force. My supervisor would often place me in "leadership laboratories" to hone those skills. One such lab occurred after I was expeditiously promoted to Staff Sergeant. My supervisor decided to place me in charge of several of my peers to see how I would react to leading those I once worked with. These individuals were not just peers, they were friends—some of which I had undergone the rigors of basic and advanced training with and we were now a band of brothers. I went from being one of the boys one day, to being their boss the next day. This experience taught me two critical life lessons regarding leadership. The first lesson was, not everyone you are associated with will appreciate and celebrate your successes or promotion. While a few of my friends were truly excited about my achievement, the reality of the matter was this was not the case with some of the others and with those particular ones things began to change. All of a sudden they were not as cordial or productive as before. I recognized the problem and deliberately included them in the decision-making process when appropriate. I wanted to demonstrate to them that I still valued their input. This eventually alleviated the hostility that was brewing between us. What I learned from that scenario was that a true leader must be a leader to all. This revelation would come to serve me in the near future.

The second lesson learned was the significance of sound leadership skills during periods of distress. Great challenges has the propensity to produces great leaders. History supports this notion when considering the prevalence of slavery, social injustice, racism, and apartheid that once abounded in our lands. These dark periods in our history, although painful, yielded the likes of Abraham Lincoln, Dr. Martin Luther King, Jr., Nelson Mandela, and Mother Teresa among others. On a much smaller scale I also had to deal with periods of conflict during my tenure in the military in which sound leadership was sorely needed. Since leadership is a phenomenon that can be applied universally, and as I became more involved in the church, I discovered I could seamlessly apply most of what I learned earlier in this domain as well.

In my many years of ministry, leadership or lack thereof, has always been a point of emphasis. While stationed at Camp Zama, Japan, the pastor of the inspirational service conducted leadership seminars on an annual basis and everyone serving in a leadership position was required to attend. The pastor's philosophical view of ministry suggested that leadership training and instruction was paramount to effective ministry. He maintained a holistic approach to ministry, an approach that included spiritual and natural development. He was strongly convinced that leadership had its place in our natural development because of the potential to lead others in some capacity. He also believed those in clergy had a responsibility to not only be skilled pontificators and orators of God's message to the world but should also be skilled leaders and managers of God's most precious resource—mankind. With this understanding, my melding of leadership and ministry really began to take shape.

Serving the Sagamihara Chapel community in Japan was also an experience that played a vital role in shaping my hermeneutic as it relates to ecclesiastic leadership. The

Pastor Lewis installed me over the Fellowship Ministry. This meant I was responsible for every activity that dealt with fellowship (men's group, women's group, youth group, etc.). This assignment challenged me in virtually every way. It also aided me in developing a more pragmatic and systematic approach to problem solving. What I discovered from both my current context as well as from the contextual analysis from past experiences is that Christians as a whole generally view leadership in the same way whether it is applied in the sacred or the secular. For the most part Christian leaders, especially those in traditional African American churches, do not place enough emphasis on the development of their leaders. For the most part, leadership training in the African American Churches is largely an afterthought. The prevailing notion in the black church regarding leadership skills is that leadership skills are inherent and the individuals who demonstrate at least some glimpse of leadership ability are the ones most likely elected to leadership positions. Even though this may prove to be a viable and acceptable process, it should not stop there. In the black church, the development of its leaders must be intentional and go beyond the basics. Leadership development is crucial to address big picture issues such as the demographic shifts that will have an impact on membership in reference to ethnic and racial makeup, the development of the next generation of African American clergy and spiritual leaders, as well as providing access to training and resources to assist the church as a whole with the expansion or creation of new ministries to accommodate the ever-changing ministry needs of the community.

In my estimation the church's view of leadership development as it relates to ministry is not where it should be. My experience in various ecclesiastical settings have shown me that some see leadership as a threat to spirituality. I personally do not ascribe to this belief. Sound leadership is not the enemy of spirituality but rather it serves as a rudimentary component of spirituality and is sorely needed to effectively and efficiently

advance God's spiritual agenda. This is an obvious fact when you consider Jesus' selection of twelve very different men who demonstrated personalities that ranged across the entire psychological spectrum—from the brash to the timid, from the reserved to the outspoken, from the egotistical to the humble. They all had their individual issues but Jesus was effective in getting them to respond to his agenda and to work together to accomplish the ultimate mission of evangelizing the entire world. This was no small feat by any stretch of the imagination. One of the major reasons why Jesus was successful was Jesus because was a very effective leader.

Over time it can be argued that this aspect of Jesus' ministry has gotten lost in the discussion of his historicity. Yes, unequivocally, Jesus is widely accepted as the Son of God, Savior of the World, King of kings, and Lord of all. But we should also consider the notion that he is also a Leader of leaders! It is this truism about him that, sadly, gets overlooked. Jesus was a remarkable leader, and the development of his disciples demonstrated his resolve in shaping them into leaders. Jesus understand the importance of leadership training in accomplishing the goal and he invested a significant amount of time and effort in training his disciples. The irony here is that corporate America gets it. The secular world as a whole gets it. A June 7, 2012 post on TrainingIndustry.com noted that, "Leadership training seems to touch virtually every business professional. It is the second largest spend for training organizations (behind IT) and represents more than $2 billion of global annual spend. It is obviously a large market as it touches an estimated 30 to 40 percent of a company's workforce. And with more than 70 to 80 percent of a company's workforce now knowledge-based workers, leadership skills are more in demand for team leaders and project managers." A few years ago, I attended a senior leadership course specifically designed for executive leaders. The focus of the seminar was to enhance the leadership skills of attendees as well as how to develop and exploit

the skills of your subordinates.

This block of instruction was insightful to me on many levels. However, the most memorable thing about the entire five-day session was when one facilitator gave a forty-five minute presentation on leadership from a servant perspective and at the conclusion of his presentation to my amazement he identified Jesus Christ as the personification of sound leadership principals! Now this was a military training session on a military base with active duty Air Force senior leaders as its target group! The affect this revelation had on me was undeniable. The presenter developed an even greater passion in me concerning the integration and proliferation of leadership awareness in the church.

My current context provides a classic example of why sound leadership is essential in today's church. First Baptist has been without a pastor for over a year due to the untimely death of their pastor. The leadership council currently in place has been partially successful in providing the spiritual leadership at a time when the church needed it most. The prevalent outcries from the membership are, decisions are made unilaterally, certain groups of people feel alienated, and several members are disenchanted with the pastoral search process because they feel their opinions does not matter. All of this is having a somewhat adverse effect on the congregation.

Certain members of my context told me that they had witnessed this sentiment before. This same church was in a similar predicament a few years earlier when Pastor Brown, Jr. stepped down due to health challenges. I was told that that situation was analogous to what is currently transpiring. I strongly contend that if those same leaders were adequately trained and required to participate in an annual leadership workshop designed to hone their skills, much of the dysfunction that existed during these events would have been greatly mitigated.

More emphasis should be placed on spiritual leadership and those serving in leadership roles should be involved in the training. A few years ago when I was asked to conduct leadership training for all ministry leaders by pastor Marshall, the event was a resounding success. The feedback from attendees was overwhelmingly positive. This was a clear sign to me that people for the most part desired sound and effective leadership because they understood the benefits of such leadership.

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY FOCUS

The servant-leader or servant leadership paradigm has always been a topic of debate among theologians, authors, and historians in regards to the term's meaning, historicity, and relevance. One of the many points of tension deals with the etymology of the term. Many theologians, Bible scholars, and contemporary authors have suggested that servant leadership or the servant-leader model is indeed real and authentic while members of the social and behavioral sciences contend otherwise. In this chapter the aim is to examine the servant-leader model from a general leadership construct and to note what experts in various fields of study have concluded about leadership. First we will discuss leadership from an empirical perspective to include the four contingency models of leadership. Next, servant-leadership will be discussed as a subset of leadership to include arguments for and against this leadership model.

Leadership Uncut

When seeking a definition for the term "leadership" it is highly possible to amass as many definitions as people asked to define it. The definition of leadership is, has always been, and will continue to be a topic of intense debate. Many experts in the fields of social science, religion, and history have all postulated their independent and unique views on what constitutes a leader. Their definitions range from the succinct to the extraordinary. For example, world-renown leadership-guru John C. Maxwell defines a

leader simply as one who influences. While acclaimed author James Henry Harris, expounds that a leader is, "A person with integrity, and a commitment to do the right thing…that is, to serve faithfully, justly, and fairly." Michael Lombardo and Morgan McCall described the nebulous nature of leadership best by stating, "Leadership is one of the most magnetic words in the English language. Mention it, and a perceptible aura of excitement, almost mystical in nature appears…[Yet] if the leadership is bright orange, leadership research is slate gray."[1] Many other claims similar to the one of Lombardo and McCall exist that support the same hazy understanding of leadership. For example, United States Army General Mark Clark was quoted as saying, "All my life, both as a soldier and as an educator, I have been engaged in a search for a mysterious intangible. All nations seek it constantly because it is the key to greatness, sometimes to survival. That intangible is the electric and elusive quality known as leadership."

It is beyond the scope of this paper to explore in detail the voluminous and volatile nature of leadership. However, I will highlight some of the key data points of leadership in an effort to bring some clarity to the term. In their book, *Leadership: Enhancing the Lessons of Experience*, Richard Hughes, Robert Ginnett, and Gordon Curphy write, "Leadership is a process, not a position. One is not a leader—except perhaps in name only—merely because one holds a title or position. Leadership involves something happening as a result of the interaction between a leader and followers."[2] Research study into the nature of leadership has concluded that at least three components or tenets of leadership must be present in order for leadership to emerge. These three

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[1]Michael, M.Lombardo, , and Morgan W. McCall , *Leadership: Where Else Can We Go?* (Durham, NC: Duke University Press, 1978), 3.

[2]Richard Hughes, Ginnett, Robert C., and Curphy, Gordon J., *Leadership: Enhancing the Lessons of Experience* (New York, NY: McGraw-Hill, 2002), 2.

components are a leader, followers, and a situation. When viewed from the parameters of a Venn diagram, leadership actually occurs at the point where all three spheres converge. This is to say leadership, in its rudimentary form, is borne out of the interaction between an individual, a group of people, and a goal to be achieved or a situation to be addressed.

Akin to the age old question concerning the definition of leadership is the one asking what actually legitimizes leadership? Jay M. Shafritz, describes legitimacy as a "characteristic of a social institution, such as a government or a family [or an organization], whereby it has both a legal and a perceived right to make binding decisions."[3] From this perspective, managers presumably receive their legitimacy because of the legal rights afforded them due to their position within the organizational construct. In contrast, with regards to a leader, their legitimacy—distinct from the legitimacy of a manager—is relationally based and is derived from followers. This is why it is universally accepted among behavioral experts worldwide that management and leadership are two separate and distinct entities. Richard Daft explains it this way; "Management is defined as the attainment of organizational goals in an effective and efficient manner through planning, organizing, staffing, directing, and controlling organizational resources. Leadership is an influenced relationship among leaders and followers who intend real changes and outcomes that reflect their shared purposes."[4]

Shafritz also noted that the leadership discussion will not be meaningful without the inclusion of charisma, which he defines as, "leadership based on the compelling

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[3]Jay M. Shafritz, *The Dorsey Dictionary of Politics and Government* (Chicago, IL: The Dorsey Press, 1988), 324.

[4]Richard L. Daft, *The Leadership Experience, 3rd ed.* (Canada: Thomson South-Western, 2005), 5, 16.

personality of the leader rather than on formal position."[5] J. Steven Ott, Sandra Parkes, and Richard Simpson in their book, *Classic Readings in Organizational Behavior*, noted German sociologist, Max Weber, who distinguished charismatic authority from the traditional authority, first articulated the term charisma of a monarch and the legal authority one receives by virtue of law—such as the authority that legitimizes organizational authority.[6] It is from this foundation that the concept of earned authority materialized. Legal authority denotes authority given to a person because of their position or the office they hold. On the contrary, earned authority is the authority given to someone based on the trust and respect they have earned from those they interact with. This is precisely why Jesus was so successful in his ministry. He earned the respect and trust of his followers long before they realized the legal authority he possessed by being the Son of God.

To further understand the concept of leadership we must also consider the perspective of behavioral researchers and authors Hughes, Ginnett, and Curphy who passionately contend that there are primarily four contingency theories of leadership that shapes a person's leadership style. Contingency interpreted simply means, "it depends". So the researchers who developed these leadership theories essentially contend that one thing depends, or is predicated on, other things. Thus, the effectiveness of leadership behavior is contingent upon organizational situations. These four models, the Normative Decision Model, the Situational Leadership Theory, the Contingency Model, and the Path-Goal Theory are aptly referred to as contingency theories as they explain the

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[5]Shafritz, *The Dorsey Dictionary of Politics,* 89.

[6]Steven J. Ott, Sandra J. Parkes and Richard B. Simpson, *Classic Readings in Organizational Behavior, 3rd ed.* (Canada: Thomson Wadsworth, 2003), 31.

relationship between leadership styles and effectiveness in specific situations. Each of these models addresses a particular aspect of the relationship between the leader, followers, and the assignment or goal. These models highlights the fact that leadership is dynamic, and this must be the case if leadership is to remain relevant in an ever-changing world.

The Normative Decision Model

In the normative decision model, leaders often delegate decisions to subordinates or ask them for their input prior to making key decisions. Conversely, in some situations, leaders may need to make decisions with very little if any input from subordinates. This usually occurs in emergency or crisis situations where time is of the essence. The normative decision model is a construct created by Victor Vroom and Phillip Yetton and it was created to improve some parameters of leadership effectiveness. Their premise was centered on two assumptions. One, decision acceptance increases commitment and effectiveness and two, participation increases decision acceptance. Vroom and Yetton believed decision quality in concert with decision acceptance were tantamount in regards to evaluating the sufficiency of a decision. Decision quality is the selection of the best alternative and becomes more important as the number of variables increases. It is also important when there are serious implications for selecting, or not selecting, the best option. Decision acceptance is the extent to which a follower accepts a decision selected by a leader as if it was his or her own. Decision acceptance becomes more prevalent to a leader when decision quality is more vital. In developing this construct, Vroom and Yetton identified five decision procedures that established the boundaries of the

normative decision model. These five decision parameters were the characterized into three subgroups namely autocratic processes, consultative processes, and group process. The autocratic processes have two subsets:

> AI- The leader solves the problem or makes the decision by him or herself using the information available at the time.
>
> AII- The leader obtains any necessary information from followers, then decides on a solution to the problem them self. They may or may not tell followers the purpose of their questions or give information about the problem or decision they are working on. The followers' answers to the questions are purely a response to the leader's request for information so the followers do not play a role in the definition of the problem or in generating or evaluating alternative solutions.

The consultative processes also have two subsets:

> CI- The leader shares the problem with the relevant followers individually, getting their ideas and suggestions without bringing them together as a group. Then the leader makes a decision. This decision may or may not reflect the followers' influence.
>
> CII- The leader shares the problem with their followers in a group meeting. In this meeting, the leader obtains their ideas and suggestions. Then the leader makes the decision, which may or may not reflect the followers' influence.

The group process has one subset:

> GII- The leader shares the problem with the group. Together they generate and evaluate alternatives and attempt to reach agreement (consensus) on a solution. The leader's role is much like that of a chairman, coordinating the discussion, keeping it focused on the problem, and making sure that the critical issues are discussed. The leader provides the group with his or her information or ideas, but does not try to "press" them to adopt their solution. Moreover, leaders adopting this level of participation are willing to accept and implement any solution that has the support of the entire group.[7]

The application of this model can vary significantly in its degree of complexity, sophistication, and specificity, depending on the particular purpose for which it is used and the needs of the decision-maker. University of Toronto Professor R. H. George Field conducted an extensive study regarding the validity and utility of this model and

[7]Ginnett and Curphy, *Leadership: Enhancing the Lessons of Experience,* 359.

concluded, "The major threat to the validity of this model is the use of concurrent validation with the problem attributes, decision process, decision effectiveness, quality, and acceptance all being self-reported."[8] Even though Field provided strong support for this leadership model, he pointed out two things regarding the model's utility. First he noted that the model was not as parsimonious as other decision-making models. Secondly, this particular model expounds on only a singular criteria of leadership behavior, the selection of different decision processes for different problem situations.

The Situational Leadership Theory

The situational leadership theory was developed by Paul Hersey and Ken Blanchard to address the two important leadership questions of, is there an optimum way for leaders to adjust their behavior with different followers and thereby increase their likelihood of success? And if so, then what factors should the leader base his/her behavior on?[9] Similar to the normative decision model, the situational leadership theory was created to aid leadership effectiveness. However, unlike the normative decision model, the situational leadership theory includes two leadership behavioral categories. These categories are task behaviors, which presuppose the extent to which the leader spells out the responsibilities of an individual or group, and relationship behaviors, which presuppose how much the leader engages in two-way communications with an individual or group.

Hersey and Blanchard used the research findings from an Ohio State study into a

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[8]R. H. George Field, "A Test of the Vroom-Yetton Normative Model of Leadership," *Journal of Applied Psychology* 67, 1982: 255.

[9]Paul Hersey, and Ken H. Blanchard, "Life Cycle Theory of Leadership," *Training and Development Journal* 23, 1969: 26.

psychological element of leadership, and over time, changed the categories from initiating structure and consideration to task behavior and relationship behavior. The Ohio State findings could not explain to any degree of certainty if these two factors yielded any measurable evidence of leadership effectiveness because it varied across the continuum and were often manipulated by the situation. Hersey and Blanchard proposed a theory on why theses variances existed by taking the two categories from the Ohio State study and dividing them into high and low segments. This produced a quadrant in which they assigned four leadership styles, and used task behavior (horizontal boundary), and relationship behavior (vertical boundary) of the leader as boundaries around the quadrant. Hersey and Blanchard labeled these four leadership styles as:

> Telling: The leader defines the roles needed to do the job and tells followers what, where, how, and when to do the tasks.
>
> Selling: The Leader provides followers with supportive instructions, but is also supportive.
>
> Participating: The leader and followers share in decisions about how best to complete a high-quality job.
>
> Delegating: The leader provides little specific, close direction or personal support to followers.[10]

In addition to the quadrant, Hersey and Blanchard added a bell curve to depict the association between the leader, followers, and situation. Finally they added a horizontal bar underneath the quadrant and divided it into four sections. These sections were labeled M1-M4 to signify the maturity level of the follower along the continuum with M1 signified as the least mature and M4 signified as the most mature. Implementation of this model is as such:

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[10]John M.Ivancevich, Robert Konopaske, and Michael T Matteson, *Organizational Behavior and Management, 7th ed.,* (New York, NY: McGraw-Hill, 2005), 504-505.

LEADERSHIP STYLE	SITUATION	EXPLANATION
Telling: Emphasize task-oriented behavior and be very directive and autocratic	High task Low relationship	Unable, unwilling members are new or inexperienced and need a lot of help, direction, and encouragement to do the job
Selling: Provides considerable input about task but also emphasizes human relations	High task High relationship	Unable and willing members are little more responsible, experienced, and willing to do the task but do not have the necessary skills
Participating: Less direction and more collaboration	Low task High relationship	Able, unwilling groups have he ability to do the job but may be unwilling to start or complete the task
Delegating: Delegates responsibility to group members and simply kept informed of progress	Low task Low relationship	Able and willing. They are self-sufficient and competent

The essence of this model is to select the appropriate leadership response based on the readiness level of the follower. As described above, the situational leadership theory is flexible and provides the leader with an array of options as it relates to the follower/situation dynamic. It is a well-received model within the leadership community and carries with it the potential to greatly enhance a leader's effectiveness.

The major critique of the situational leadership theory is the lack of empirical data to support its utility. The two major questions associated with this model are, can predictions be made from this model and, which of the four styles is actually the best one. A major assumption of this model is that leaders possess the ability to adapt to each of

the four styles with little or no effort. Further research is needed to substantiate this quality in leaders. Even when considering the above-mentioned caveats, the situational leadership theory is practical and can be an invaluable leadership tool when properly applied. Speaking from the experience and serving over twenty-eight years in the United States Air Force, there has been extensive use of this model.

The Path-Goal Theory

Originally discovered by M. G. Evans in 1970 and modified by Robert House in 1971, the path-goal leadership model, like each of the preceding models, attempts to predict leadership effectiveness in varying situations. It is regarded as the most comprehensive of all the contingency models identified in this paper. This theory is designated as path-goal because it focuses on how the leader influences the followers' perceptions of work goals, self-development goals, and paths to goal attainment.[11] Early research conducted on this model concluded that leaders who are effective make rewards available to their subordinates and make the receiving of those awards contingent on the subordinates' performance in terms of goal accomplishment. The leader influences the followers' behavior by using one of two motivators. The first motivator is clarifying the follower's path to the rewards that are available, and the second motivator is increasing the rewards the follower values and desires. The underlying mechanism of the *path-goal theory* deals with expectancy, a cognitive approach to understanding motivation where people calculate effort-to-performance probabilities (If I study for 12 hours what is the probability I will get an A on the final exam?), performance-to-outcome probabilities (If I

[11]James G., Hunt, *Contingency Approaches to Leadership* (Carbondale, IL: Southern Illinois University Press, 1974), 5.

get an A on the final what is the probability of getting an A in the course?), and assigned valences or values to outcome (How much do I value a higher GPA?).[12] The path-goal theory is undergirded by the same basic assumptions of the expectancy theory. Here the leader assures the availability of meaningful rewards for followers (goal), and direction in which to attain the goal (path).

The leader behavior in the path-goal model is broken down into four categories:

> *Directive leadership:* tells subordinates exactly what they are supposed to do. Leader behavior includes planning, making schedules, setting performance goals and behavior standards, and stressing adherence to rules and regulations. Directive leadership behavior is similar to the initiating structure or task-oriented leadership describe in the situational leadership theory.
>
> *Supportive leadership:* shows concern for subordinates' well-being and personal needs. Leadership behavior is open, friendly, and approachable, and the leader creates a team climate and treats subordinates as equals. Supportive leadership is similar to the consideration or people-oriented leadership described in the situational leadership theory.
>
> *Participative leadership***:** consults with subordinates about decisions. Leader behavior includes asking opinions and suggestions, encouraging participation in decision making, and meeting with subordinates in their workplaces. The participative leader encourages group discussion and written suggestions, similar to the selling style in the Hersey and Blanchard Situational Leadership model.
>
> *Achievement-oriented leadership:* sets clear and challenging goals for subordinates. Leader behavior stresses high-quality performance and improvement over current performance. Achievement-oriented leaders also show confidence in subordinates and assist them in learning how to achieve high goals.[13]

There is a great amount of intuitive appeal to this model because of the ease of its utility in the workplace. The model is dependant upon the leader knowing his or her followers well enough to determine which awards to use respectively. The strengths of this model

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[12]Hughes, Ginnett, and Curphy, *Leadership: Enhancing the Lessons of Experience,* 376.

[13]Richard L. Daft, *The Leadership Experience, 3rd ed.* (Canada: Thomson South-Western, 2005), 96.

rely on its useful theoretical framework, how it integrates motivation, and its practicality. General criticisms of the model are, it invites confusion because it is so complex and introduces so many leadership variables, empirical research studies have demonstrated only partial support of the path-goal model, it does not fully explain the relationship that exists between leader behavior and worker motivation, this model treats leadership in a one-way event (how the leader affects the follower). A further implication of this model is the need for the leader to know each of the above leadership styles as well as posses the flexibility to tailor these styles based upon the characteristics of the followers and situation.

Fiedler's Contingency Model

This leadership model is regarded as the earliest and perhaps most well known of all the contingency theories to date. Fred E. Fiedler developed this contingency model in 1967 and postulates that the performance of groups is dependant upon the interaction between leadership style and situational favorableness. To aid with his development of this model to determine a leader's proclivities, Fiedler created an instrument to assess the positive or negative feelings held by a person against someone with whom he or she least prefers to work with. He labeled this instrument the Least-Preferred Co-worker (LPC) Scale and it describes that individual in terms of a series of bipolar adjectives ranging from friendly-unfriendly, boring-interesting, sincere-insincere, introvert-extrovert, etc. These ratings are then converted into a numerical score. Fiedler contends that the lower LPC scores identified task-oriented leaders. These are leaders who are primarily focused on task accomplishment and are effective in doing so. They have very little if any compunction to build relationships, in other words relationship-building is a low priority

for them. Conversely, Fielder identified those with high LPC scores as relationship-oriented leaders. These leaders focused more on personal connections, and excelled at avoiding conflict and managing conflict resolution. From this development, Fiedler proposed three factors he believed to be germane in determining the favorability of a leader's environment, or the degree of situational favorability. These factors are, leader-member relations and refer to the degree of confidence, trust, and respect the followers have in their leader. This is viewed as the most important factor. Task structure is the second most important factor and refers to the extent to which the tasks that the followers are engaged in are structured. That is, is it clearly specified and known what followers are supposed to do, how they are to do it, when and in what sequence they should be done, and what decision options are available to them (high structure)? Or are these factors unclear, ambiguous, and unspecified (low structure)? Position power is the final factor and it refers to the power inherent in the leadership position.[14] Generally speaking, greater authority equals greater position power.

The implementation of Fiedler's model consists of three basic steps.

Step 1: Identify your leadership style
Use the LPC scale to rate your experience with this person
High LPC score equals a relationship-focused approach
Low LPC score equals a task-focused approach

Step 2: Identify the situation (ask three questions)
Are leader-member relations good or poor in the team?
Is the task structured or unstructured?
Does the leader have strong or weak power over the team?

Step 3: Determine the most effective leadership style

[14] Ivancevich Konopaske, Matteson, *Organizational Behavior and Management, 7th ed.* (New York, NY: McGraw-Hill, 2005), 498.

Leader-Member Relations Power	Task Structure	Leader's Position Power	Most Effective
Good	Structured	Strong	Low LPC
Good	Structured	Weak	Low LPC
Good	Unstructured	Strong	Low LPC
Good	Unstructured	Weak	High LPC
Poor	Structured	Strong	High LPC
Poor	Structured	Weak	High LPC
Poor	Unstructured	Strong	High LPC
Poor	Unstructured	Weak	Low LPC[15]

Fiedler contends that a leader's style, whether it is relationship-oriented or task-oriented, for the most part is innate, and may be very difficult to change. With this in mind, he addresses the plausibility of revising the situation to fit the leader's style. The impetus here according to Fiedler is that leaders will begin to adjust their own situations once they recognize the situations in which they are most successful.

The utility of the model is largely supported a considerable amount of evidence that supports the predictions of the model as empirically valid particularly in laboratory settings.[16] A critique of this model stems from the ambiguous nature of the three factors Fiedler uses to implement his model. Other researchers vetting the validity of this model have criticized all the uncertainty of the meaning of the LPC scores, the interpretation of the situational favorability, and the relationship of the LPC scores and the situational favorability. Even though this model has been highly scrutinized by other researchers, it still remains the most validated of all research theories.[17]

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[15]Ibid., 499.

[16]Michael J., Strube, and Joseph E Garcia, "A Meta-Analytic Investigation of Fiedler's Contingency Model of Leadership Effectiveness," *Psychological Bulletin 90*, 1981, 307-321.

[17]Hughes, Ginnett, Curphy, Gordon, *Leadership: Enhancing the Lessons of Experience,* 376.

Servant Leadership: Real or Rhetoric?

Robert K. Greenleaf is considered the founder of the modern-day servant leadership movement. This distinction is a result of several literary works he published in the late 1960s and throughout the 1970s that spoke directly to the *servant as leader* motif. The actual idea of his ground-breaking essay, *The Servant as Leader,* was taken from author Hermann Hesse's novel, *Journey to the East.* This story depicts a group of men setting out on a mythical journey. Accompanying the men on this journey is a man named Leo, a servant, who does all of their menial tasks, but also serves as the glue to keep the men together. As the story goes, everything is fine until one day Leo disappears. Leo's absence causes the group to become dysfunctional and the journey is subsequently abandoned. The team concluded that they could not make it without their servant Leo. By chance one member of the team, after years of wandering, finds Leo who takes him into the Order that sponsored the journey. To his amazement he discovered Leo, whom he only knew as a servant, was in reality the ostensible head of the Order. Leo was its guiding force, a great and noble leader. Greenleaf, as the case with other critics, believed Hesse's story was autobiographical in nature.

While the message Hesse was trying to convey in his book is the genesis for much speculation and controversy by his critics, to Greenleaf the essence of the story is clear, the great leader is seen as servant first, and that simplistic reality is the critical to his greatness. Further exegesis of Greenleaf's hermeneutic of Hesse's book is depicted in his book, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*, which he writes, "Leadership was bestowed upon a man [Leo] who was by nature a

servant. It was something given, or assumed, that could be taken away. His servant nature was the real man, not bestowed, not assumed, and not to be taken away. He was servant first."[18] I believe this paragraph from Greenleaf's book clearly indicates his philosophy as it relates to servant leadership.

Criticisms

In this paragraph we will expound on other suppositions regarding servant leadership. As a point of reference I will define criticism as, *an acute analysis or evaluation of a particular subject matter.* In his book, Greenleaf argues not only for the inclusion of servant leadership in our everyday vernacular, but he also makes the case apropos its application in mainstream society. These claims are conspicuously noticed throughout the chapters in his book where he addressed, *The Institution as Servant, Trustees as Servant, Servant Leadership in Business, Servant Leadership in Education, Servant Leadership in Foundations, Servant Responsibility in a Bureaucratic Society, and finally Servant Leadership in Churches.* Greenleaf believed the nation at the time was succumbing to a leadership crisis and he felt the need to do what he could to reverse the way things were trending. From his perspective, Greenleaf believed the societal definition of leadership, which centered on obedience through the use of power and authority by way of autocratic and hierarchical means, was no longer an effective means to lead. His crusade to change the leadership landscape garnered a tremendous amount of support from many of his contemporaries as well as a great deal of disdain from his many detractors.

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[18]Robert K Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York, NY: Paulist Press, 1977), 8.

You Are Either For Me...

Kent Keith is a staunch supporter of the servant leadership model. In his book, *The Case for Servant Leadership,* Keith argues that servant leadership begins with a desire, an ethos, to serve. He pushes the envelope further by insisting the desire to serve is a "natural, moral desire that is recognized as important by the world's greatest religions and many great thinkers."[19] Keith is persuaded that this character trait of a servant-leader causes them to love people and want to do what they can to help them. He surmises that the mission of a servant-leader is to identify and meet the needs of others. He believes a life of service ultimately brings personal meaning that will feed both spirit and soul with deep satisfaction.

Keith quotes Albert Schweitzer who said, "I don't know what your destiny will be, but one thing I know: the ones among you who will be really happy are those who will have sought and found how to serve."[20] From an empirical approach, Bret Simmons, a contributor to the *Journal of Applied Psychology*, commented on a research study conducted Professors John Schaubroek, Simon Lam, and Ann Peng regarding servant leadership. In his article Simmons wrote, "[Servant] leadership was found to affect cognition-based trust, which is trust based on the belief that the leader is competent, responsible, reliable, and dependable.

Servant leadership was found to predict affect-based trust, which is trust based on an emotional bond to the leader because people believe the leader genuinely cares and is concerned about their welfare...While both were shown to significantly affect team

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[19]Kent Keith, *The Case for Servant Leadership* (Westfield, IN: The Greenleaf Center for Servant Leadership, 2008), 5.

[20]Ibid., 72.

performance, the size of the effect of team psychological safety was almost double the size of the effect of team potency. This is important to note because it was servant leadership that produced an affect-based trust in followers, and that type of trust in the leader allowed teams to reach the highest levels of performance."[21] Additionally, David Melchar and Susan Bosco conducted a comprehensive research study on servant leadership in an organizational setting. They expanded on earlier research conducted by K. A. Patterson, and the research team of J. E. Barbuto and D. W. Wheeler, which focused on the how of servant leadership versus the what. Melchar and Bosco applied Greenleaf's servant-leader model to a control group consisting of fifty-nine respondents from three high-performing automobile dealerships. Their findings concluded, "The modeling of servant leadership by strategic level managers can create an organizational culture in which servant leaders develop among lower-level managers.[22] Melchar and Bosco's finding substantiated the positive effect servant leadership could have on the culture of an organization.

Authors Henry and Richard Blackaby have also come to the conclusion that servant leadership works (they use the term spiritual leadership). In their book, *Spiritual Leadership: Moving People on to God's Agenda,* they postulate, "The trend among many Christian leaders has been toward an almost indiscriminate and uncritical acceptance of secular leadership theory without measuring it against the timeless precepts of scripture…paradoxically, concurrent with the churches' discovery of popular leadership

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[21]Bret Simmons, *New Research Validates Effectiveness of Servant Leadership,* Live Intentionally: You Matter. Live Like It (March 2011) http://www.liveintentionally.org/2011/03/31/new-research-validates-effectiveness-of-servant-leadership/.

[22]David E Melchar, and Susan M. Bosco, "Achieving High Organization Performance through Servant Leadership," *The Journal of Business Inquiry*, 9,1, 2010: 84.

axioms, secular writers have been discovering the timeless truths of Christianity."[23] The Blackabys believe the reason behind this juxtaposition is that many secular writers on leadership are actually religious in their personal beliefs. A more basic justification for this shift is perhaps corporate leadership have determined doing business in a Christian way is profitable, whether they themselves are Christians or not. The Blackabys conclude their thoughts by stating, "Earlier leadership theories assumed the best CEOs were larger than life, charismatic icons who stood aloof from those they led, barking out orders to be followed unquestioningly. In contrast, today's leadership experts are writing books that appear almost Christian. Book titles such as *Jesus CEO, Management Lessons of Jesus, Servant Leadership, Love and Profit, Leading with Soul, Moral Leadership,* and *Encouraging the Heart* sound like they ought to be shelved in a Christian College, not on the desk of a corporate CEO."[24]

...Are Against Me

Author James Hunter noted the contention he faced regarding servant leadership. He wrote, "Traveling, I encountered many people who were skeptical about servant leadership. They argued that it was too warm and fuzzy, a passive style of leadership." J. Thomas Whetstone questioned the veracity of servant leadership by wondering if it is too good to be true. Craig Johnson noted that servant leadership is also criticized for seeming [to encourage] passivity, not working in context, sometimes serving the wrong cause, and

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[23]Henry and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda,* (Nashville, TN: B&H Publishing Group, 2011), 19.

[24]Ibid.,19-20.

being associated with the negative connotation of the term servant (or slave).[25] Another criticism regarding servant leadership is the lack of research data and scientific information about the subject in comparison to other categories of leadership. Even though servant leadership was formally introduced to the world in the late 1960s, it took approximately forty years for servant leadership to gain the traction needed to achieve notoriety within society. Melchar and Bosco also critiqued this limitation of servant leadership in their research. They noted, "…servant leadership has [little] support from published, well designed, empirical research and it [rely] on examples that are mostly anecdotal in nature. Therefore, acceptance of this theory has not been strong enough to generate widespread acceptance."[26]

From a theologically perspective, one of the most critical views of servant leadership is contained in the dissertation of Jack Niewold, who serves on the faculty and board of High Desert Christian College in Bend, Oregon. Niewold passionately writes, "Servant leadership in its secular form is based on non-Christian secular and religious ideas. But even in its Christianized form it is reflective of a heterodox and distorted Christology, which it in turn helps to perpetuate."[27] Niewold argues that servant leadership in its current form is weak and ill-suited for the demands ahead. He introduced a martyrological or witness-based leadership model that contains the role of servant, but is much better suited in critical ways to the present historical kairos. One of the key issues Niewold identified with this model was the presupposition the term servant

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[25]Stacie L Herbert, *A Comprehensive Analysis of Servant Leadership Theory* (Masters diss., University of Wisconsin, 2005), 13.

[26]Melchar, and Bosco, *Achieving High Organization Performance,* 76.

[27]Jack Niewold, "Beyond Servant Leadership," *Journal of Biblical Perspectives in Leadership 1*, no. 2, Summer 2007: 118.

conveyed. He quoted H. Richard Niebuhr, in his 1951 book, *Christ and Culture,* as writing, "It would not be surprising if a new school of interpreters arose in the wake of [the] existentialists with an attempt to understand him [Jesus] as the man of radical humility. But the humility of Jesus is humility before God, and can only be understood as the humility of the Son. He neither exhibited nor commended and communicated the humility of inferior-feeling before other men. Before Pharisees, high priests, Pilate, and that fox Herod he showed a confidence that had no trace of self-abnegation. Whatever may be true of his Messianic self-consciousness, he spoke with authority and acted with confidence and power."[28]

In the secularized business realm, servant leadership remains a target of opportunity for those who do not believe in its viability. Jim Heskett wrote an article in which he outlined implementation issues with this model. Heskett wrote, "Several commented that servant leadership requires qualities that are all too rare, such as *cardinal virtues*, a *paradoxical combination of courage AND humility*, [a] *high degree of self-control…*, and *validation needs [that] have largely been met…[making it] very challenging for younger people to be servant leaders*. Personal characteristics that get in the way of servant leadership include ego [that] makes it difficult to want to serve, greed, and an unhealthy desire to control."[29]

Leadership-guru Mitch McCrimmon threw his hat into the ring against servant leadership as well by stating, "It's a bad idea because it's paternalistic and gets in the way of employee engagement." McCrimmon argues that the term servant leadership is not

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[28]Ibid., 119.

[29]Jim, Heskett, *Why Isn't "Servant Leadership" More Prevalent?,* Working Knowledge: The Thinking that Leads, (May 2013): accessed March 13, 2014, http://hbswk.hbs.edu/item/7207.html.

distinctive from other forms of leadership. He asserts, "To make servant leadership distinctive it is not enough to compare it to an outdated industrial age model of leadership. What is needed is to show how it is preferable to other 21st century concepts of leadership that make similar claims to servant leadership."[30]

Until recently, there was not a valid instrument available to measure the servant leader model and this constraint severely limited its empirical research. However in 2006, Barbuto and Wheeler crafted a widely accepted algorithm specifically designed to measure the servant leader construct. In my assessment, this advance as well as advances in other areas of study suggests that the servant leadership model is viable and is here to stay.

[30]Mitch McCrimmon, *Why Servant Leadership is a Bad Idea,* Management-Issues, (August 2010): accessed March 13, 2014, http://www.management-issues.com/opinion/6015/why-servant-leadership-is-a-bad-idea/.

CHAPTER THREE

THEORETICAL FOUNDATION

This chapter will discuss how my biblical, historical, and theological foundation documents address the core issue of my proposed research project in a meaningful way. Each of my foundational papers will provide a measure of insight to the project. These insights will be highlighted in connection to their respective foundation.

The biblical foundation establishes the baseline model used for implementing the research project. In fact, the thrust of the project is predicated on the spiritual pillars established by the biblical foundations. The researcher's project, *The Servant-Leader Modality and the 21st Century Church: An Analysis of Servant Leadership in the Post Modern Era,* attempts to take a scholarly and scientific look at the notion of servant leadership in the ecclesiastical setting from an early church and postmodern hermeneutic. The Old Testament pillar is taken from Exodus 3:1-18 which deals with Moses after he fled Egypt for killing an Egyptian guard and prior to his return to Egypt to lead Israel out of bondage. The main point of emphasis from this pericope in regards to the research project is the transformation of Egypt's Moses to Midian's Moses. In clearly defining servant-leader, we will see that the terms "servant" and "leader" are not polar opposites or mutually exclusive of each other but work in concert with one another. Additional support for these claims will be further supported by New Testament scripture recorded in John 13:3-9 and 12-15. These pericopes chronicle the Upper Room experience

between Jesus and his disciples. This account is pivotal to understanding the servant-leader modality because without question it yields the truest essence of what it really means to be a servant-leader. Here in the Upper Room Jesus, the Son of God; humbles himself and washes the feet of his disciples. Laying aside his garments he takes a towel and a basin and begins to care for the feet of those who would follow him. Jesus' actions were in direct conflict to societal norms and teaching of the religious leaders of the day. This humble act of Christ became revolutionary because of what it implied—real leadership is a byproduct of mental toughness and a compassionate heart. Jesus was ushering in a new way of viewing spiritual leadership.

The historical foundation provides additional proof of servant leadership's relevance and reality. Several sources of empirical data were reviewed that concluded the essence of servant leadership has been in practice for centuries. The historicity of servant leadership is unquestioned however it has experienced a constant period of ebbs and flows. Its resiliency though is proof positive of its prominence and role in today's culture. The historical foundation of servant leadership is an integral part of the research project because it produces a chronological timeline that will confirm to the control group that servant leadership is not a recent phenomenon.

Further support for the historical significance of servant leadership will not only come from biblical sources, but also from the philosophical views from such legends as John C. Maxwell, Wes Roberts, and the one credited for this latest iteration of servant leadership discussions, Robert K. Greenleaf. In 1970, Greenleaf penned a groundbreaking essay titled, *The Servant As Leader* that became the clarion call for this postmodern era of servant leadership. He argued that individual efforts, inspired by a vision and a servant

ethos, could make a substantial difference in the quality of society. Over the next few years Greenleaf's writings gain footing in the realm of the secular and the sacred. Maxwell, Roberts, and Miles Monroe furthered the servant leadership discussion by suggesting its practicality across all genres of society. The researcher will access the control group's pre and post knowledge and understanding of servant leadership before implementing the research project via the use of questionnaires/surveys. Once the research projected is in progress the researcher will conduct training sessions using some material from their historical foundation document as source material. In the writer's estimation, communicating the historical background of servant leadership to the project's control group will make the research findings more creditable.

The theological foundation for this research project is synergized from three critical areas: Christology, Ecclesiology, and Etymology. These three theological pillars will focus on servant leadership from a Christ-centered viewpoint, a church-centered viewpoint, as well as from a word origin point of view. A servant leadership discussion cannot happen in earnest without dealing with its Christological component. Christ is the epitome of servant leadership and so his systematic approach concerning its application cannot be overstated. Jesus went to extraordinary lengths to teach his disciples what real spiritual leadership looked like. Jesus' aim was to replace the popular mischaracterization of spiritual leadership of his day with the hugely unpopular but yet critical model he himself exhibited. Exegetical research into the life of Christ, suggests Christ is both lion and lamb; beaten and victorious; servant and leader. One description of him does not detract from the other, but rather this seeming dichotomy presents a panoramic view of the true nature of Christ.

From the ecclesiological perspective, the church should demonstrate Christ's pattern of spiritual leadership to fairly and justly conduct the Great Commission issued by Christ in Matthew 28. Since the church is the embodiment of Christ, it must show the same character Christ possessed. The success of ministry universally is tied to the church replicating what it saw in him. This authentic method of spiritual leadership inevitably is meant to force the Church to focus more on its mission than on itself. Etymologically speaking, the word servant used by Jesus in Matthew 20:27 is derived from the Greek word *doulos* and means a slave, bondman, man of [a] servile condition; devoted to another to the disregard of one's own interests. It comes from the root word *deo* which means to bind tie [or] fasten.

Here the concept of servanthood takes on a new meaning because of its connection to the holy. Jesus' pedagogy on being a servant required those who would follow after him to renounce their own agenda in order to take up his. The use of the word servant by Jesus was not to cause his followers to have low self-esteem but rather he wanted to invigorate them to think less of themselves and more about those to whom they would minister. If the control group understands the root meaning of servant it would enhance their ability to correctly apply it to everyday life.

In summary, three foundational documents will be used to help develop and initiate the best research project possible. These theological documents establish the framework to be use to query and train those in their control group. Each subset of this theoretical document brings to bare a unique element paramount to the success of this research. Without Christology there could be no basis, without ecclesiology, there would be no platform, and with etymology, there would be no understanding and without

missiology there would be no method. The coming together of these documents is what gives this research project life.

Biblical Foundation for Servant Leadership

An argument can be made that one of the most overlooked characteristics of Jesus' ministry is his leadership ability. He is perhaps more nebulous in this capacity than any other of his associated roles. There is an emphatic belief that he is the only begotten Son of God, and that salvation is assured because of his finished work on Golgotha coupled with our faith in that work. Many endeavor to emulate his life and follow his teachings without question because of his role as Rabbi. There are even some who will toil and travail over those who are afflicted and infirmed with diverse diseases and illnesses because of their firm belief that Jesus is a healer. Additionally, many have resigned to the posture of prayer and supplication during the advent of trials and tribulations because in their hearts they believe Jesus is a deliverer. However, the tendency exists to have a myopic view of him as it relates to leadership. One could surmise that this lack of equation could be derived from the fact that the term leader is only mentioned a mere six times throughout the King James Version of the Bible. J. Oswald Sanders took note of this when he wrote in his book, *Spiritual Leadership: Principles of Excellence for Every Believer*, "Given the importance of competent leaders in the church—and in business and government, too—we might expect that the Bible would use the term more often."[1] Nevertheless, intentional and scholarly engagement of the scriptures reveals to all a deeper understanding of Jesus, especially regarding his philosophy on leading others. Getting to know Jesus in this setting helps to cast a

[1]J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago, IL, The Moody Bible Institute, 1994), 21.

panoramic view of his humanity apart from his deity. In the writer's estimation, to fully live a Christ-centric life, it is essential to have a 360-degree context of the person of Jesus. This perspective forces one to perform a self-assessment and reflect on every part of our life while not just evaluating the area where the most comfort and confidence is found. To understand the servant leader modality exemplified by Jesus requires exegetical research of the Bible. This in-depth research brings to bear the importance of servant leadership in the life of every disciple. So the biblical underpinnings for the writer's argument will be based on Old Testament scripture, Exodus 3:1-7, 10 as well as New Testament scripture, John 13:1-5, 12.

Old Testament Biblical Foundation

This exposition of servant-leader will begin by highlighting a partial account of the life of Moses as recorded in Exodus 3:1-7,10. The American Standard Version (ASV) of this scripture reads like this:

> Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt. And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And Jehovah said, I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

The account in Exodus sets the stage for one of the greatest revelations regarding servant leadership. However, before indulging in the text at this juncture, we will take a retrospective look at an earlier point in Moses' life. He was born the third child behind Aaron and Miriam to Amram and Jochebed who were Levites according to Exodus 6:20.

Perusing the earlier chapters of Exodus one will discover that Moses was born in a perilous time when Pharaoh had issued an infanticide edict in an attempt to mitigate the explosive birthrate of the Hebrew slaves under his rule. He commanded every Hebrew male-child be put to death but a female-child may live. However, the Hebrew midwives feared God more than Pharaoh, so they continued to clandestinely deliver male infants against Pharaoh's decree. Moses was born under these extraordinary conditions and shortly after his birth Jochebed, his mother, placed him in an ark and strategically located him in an area of bulrushes, or wetland plants, where he would not be discovered. But as God would have it, Pharaoh's discovered Moses daughter, who after determining the nationality of the child, and knowing the decree set forth by her father, unknowingly solicits the aid of Moses' biological mother to aid her with nursing him. When Moses matured in stature, Pharaoh's daughter adopted Moses as her own son and he began to live a life of privilege and prestige. This salient point will become more prominent later with the assessment of the servant-leader paradigm from the New Testament perspective.

Moses' sheltered and secured lifestyle placed him in a position of power that enabled him to escape the pain and suffering endured by his fellow countrymen. By all accounts, Moses was adeptly trained in the Egyptian way of life. He benefited from the best education, military, and social training available even though he was not indigenous to the Egyptian culture. Moses was essentially learning how to be an effective leader from the top down. Consequently, to complete the assignment God would later give him, Moses would have to learn that God's view of leadership is founded in service, carried out by one with a servant spirit, and is inclusive of those living on the margins of life. *Merriam-Webster Dictionary* defines servant as, one who serves others. Once again,

Sanders clearly highlights this point in his book when he noted, "We do not read about Moses, my leader, but Moses, my servant.[2] So in God's plan to use Moses as an instrument of redemption and liberation for the Hebrews, God chose to expose Moses to the humble and reserved life of a servant.

Exodus 3 takes us through the watershed moment in Moses' life when he kills an Egyptian who was assaulting a defenseless Hebrew slave. Moses, thinking his act of violence was done discreetly and with no witnesses, later learned during a subsequent altercation between two Hebrew slaves, that there indeed were witnesses. To his horror he discovered that someone indeed witnessed his actions. Although some would argue that what he did was humane, it did not change the fact that Moses committed a crime, and however noble, it was still a crime punishable by death under Egyptian law. Subsequently, Moses fled from Egypt to the wilderness of Sinai. Arriving in Midian, he meets Zipporah who then introduces him to her father Jethro. As the account goes, Moses and Zipporah are married and he spends the next forty years keeping the flocks of livestock his father-in-law owned.

It is ironic that Moses, a prodigy of Pharaoh's empire, a man who possessed great physical skills and teeming with leadership potential, has now been relegated to tending sheep. Tantamount to this thought is the notion that Moses spent the next forty years in the desert tending to sheep that was not his own. God was at work behind the scenes reprograming Moses' mindset, and teaching him how to become a complete leader by acquainting him to the life of a servant. From a biblical numerology perspective, the number forty is representative of preparation and is used over 140 times throughout the Old and New Testaments. The children of Israel wondered in the wilderness for forty

[2]Ibid., 21.

years as preparation for their entry into Canaan. Jesus fasted for forty days and forty nights in preparation for the ministry he would soon commence.

Consequently, prior to this point in Moses' life, he had never experienced what it felt like to be a servant. As an infant he was placed in a basket by his enslaved Hebrew mother, as a child he grew up being pampered and placated as the son of Pharaoh's daughter, and as a young man he was taught and trained in the art of warfare under Pharaoh's tutelage. Present time finds him performing one of the most basic and menial of all vocations. Moses was tending sheep. Though closer examination reveals that Moses was not just tending sheep, but rather he was learning an invaluable and insightful lesson that would serve him well in the very near future.

The use of the word sheep, either literally or metaphorically, throughout the Bible is commonplace. The term occurs over 200 times in scripture. This accentuates the prominent role sheep play in scripture. In his sermon, *Sheep Redefined,* Reverend Dr. William M. Youngblood states, "Sheep represented wealth in biblical times. They provided food, milk, wool, and hides for tents. Often the affluent were judged so by the number of their sheep. Also, sheep were honored for their role as primary sacrificial animals and so had a theological and liturgical as well as a practical value."[3] This sermonic exert, illuminates the dynamic nature of sheep. On one hand sheep, or the abundance of sheep, denotes the economic well-being of an individual. While on the other hand, the humble, trusting, and obedient nature of sheep made it God's preferred sacrificial animal over the rest of the animals he created. So in combining these two

[3]Rev Dr. William M. Youngblood, "Sheep Redefined," accessed February 15, 2013, http://www.northminpres.org/files/ sermons /080413.pdfhttp://www.northminpres.org/files/sermons /080413.pdf.

divergent philosophies, one could ascribe to the belief that God was using sheep to teach Moses certain principles he would later use to lead the Israelites out of Egypt.

Moses additionally found himself in another predicament in which God would use to transform him into the servant leader he needed to be. As the son of Pharaoh, Moses did not answer to anyone but Pharaoh who was seen as a god by the Egyptians. Therefore, the sons of Pharaoh were viewed as extensions of their most powerful father. Their unquestioned authority was absolute in all political, social, and religious matters. Moses being stripped of that authority and power was now reduced to obeying the wishes of Jethro, the priest of Midian. And even though Moses may have been better educated, trained, and perhaps more physically imposing than Jethro, he learned how to obediently follow the guidance of his father-in-law. When assessing the flow of Moses' life in Midian to this point, the case could be made that God was teaching Moses how to understand the nature of sheep, as well as how to be submissive to the guidance of Jethro to whom the sheep belonged. It is clear at this point that Moses was being trained on how to be an effective leader, albeit from a secondary position. During this process, God did not position Moses out front, but taught him servant leadership principles from a second chair point of view.

In their book, *Leading from the Second Chair: Serving Your Church, Fulfilling Your Role, and Realizing Your Dreams*, Mike Bonem and Roger Patterson speaks on this topic. Bonem and Patterson define second chair as, "a person in a subordinate role whose influence with others adds value throughout the organization." They further go on to say, "Second chair leadership is unique because it is not strictly based on the power and authority of positional leadership. A person who is able to succeed by influencing others

is a more effective leader than one who issues edicts to be obeyed…they bring a new perspective to the powerful concept of servant leadership."[4] So from Bonem and Patterson's perspective, a leader that has emerged through the pathway of servitude has the propensity of becoming a more effective leader than one who did not. This assertion is plausible from the context in which Moses emerged because God destined Moses to become a servant first before elevating him to lead perhaps the most fabled exodus in human history.

This brings us to the place in scripture where Moses encounters God for the very first time as recorded in the Bible. The burning bush in this account was the attention-getter God used to draw Moses to him. In their exegetical analysis of the burning bush, Robert Jamieson, A. R. Fausset, and David Brown concluded that the simple idea of a bush burning in the desert was not primarily what attracted Moses' attention. Indeed, in certain seasons this was a common occurrence. The thing that arrested Moses' curiosity was the fact that the fire was not consuming this particular bush. His bewilderment gave God access to reveal himself to Moses. In their commentary on this particular scripture, Jamieson, Fausset and Brown depicted Moses' encounter with God in this manner, "The manifestations which God anciently made of himself were always accompanied by clear, unmistakable signs that the communications were really from heaven. This certain evidence was given to Moses. He saw a fire, but no human agent to kindle it; he heard a voice, but no human lips from which it came; he saw no living being, but One was in the bush, in the heat of the flames, who knew him and addressed him by name. Who could

[4]Mike Bonem and Roger Patterson, *Leading from the Second Chair: Serving Your Church, Fulfilling Your Role, and Realizing Your Dreams* (San Francisco, CA, Jossey-Bass, 2005), 2-3.

this be but the Divine Being?"[5]

God had clearly come down to discourse with Moses to let him know he had been chosen to do a great and marvelous work. Moses was selected by God to lead the Hebrews out of Egyptian bondage to a land flowing in milk and honey. The telling factor of why Moses was picked for this mission is rooted in his humility. Even though Moses' life had taken a dramatic turn for the worst, it did not pollute or poisoned him with discouragement, despair, dejection, or depression. His character essentially remained intact. The same obedience he had once shown to Pharaoh, and then to Jethro, he was now displaying to God when told to pull off his shoes. Moses did not question God, nor gave any indication of disobedience. This gave God something to work with. When God finally revealed his plan to Moses regarding the deliverance of the Israelites, Moses offered excuses, but these excuses were mostly external and physical and did not portray the condition of the heart.

God's choice of Moses was not predicated on his physical or intellectual acuity because at this moment in Moses life, forty years of desert-living tending to sheep had undoubtedly taken its toll. God was acutely aware of Moses' shortfalls and shortcomings. Oftentimes in doing the work of the Lord we feel inadequate, unworthy, or unqualified. Yet, as L. Stephon Johnson would say, "God doesn't call the qualified but he qualifies the called." The thing that really moved God was Moses' humble heart and servant attitude. These two character traits overshadowed every physical abnormality Moses had. Over a period of time, Moses the servant became tantamount to Moses the leader. This consequently made him one of the greatest leaders in biblical history. Under Moses'

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[5]Robert Jamieson, A.R. Fausset, David Brown, *Commentary on the Whole Bible* (Grand Rapids, MI: Zondervan Publishing House, 1961), 56.

leadership the Hebrew people were exonerated from four hundred years of slavery, crossed the Red Sea, received the Ten Commandments, built the first Tabernacle, and won victory after victory in their pilgrimage to the Promise Land. Moses' skill as a servant-leader even allowed him to judge the entire Hebrew nation single-handedly with compassion.

Another Old Testament contemporary whose plight was similar Moses' was King David. Again we find God going to the sheep fields in the desert to enlist someone in which he would use mightily. 1 Samuel 16:11 -12, chronicles how after rejecting Saul, God sent Samuel to Jesse's house to appoint and anoint the new king. At Samuel's direction, Jesse paraded each of his sons before Samuel in order to determine which of them God had selected to be Israel's next king. According to scripture they were all physically fit, aesthetically appealing, and from an outward evaluation displayed all the required qualities for kingship. Nonetheless, God is less motivated by the external attributes of a person and more motivated by what is on the inside of a person.

1 Samuel 16:7 cement this fact by noting, "…for Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh at the heart." This verse clearly indicates the relevancy of negotiating the spiritual component when tasked with choosing leaders. The lesson God is teaching Samuel in this scripture is obvious. While external or tangible credentials are important and certainly serve a useful purpose when addressing leadership vacancies, they should never override or trump the internal or spiritual component. A proper balance should be exercised in these situations because "everything that shines is not gold nor is everything that is green, grass." David's selection by God to be Israel's next king provides vital insight into the methodology

employed by concerning servant leadership. In his infinite wisdom God selected those performing the most menial tasks of the day, tending sheep, and transformed them into servant-leader icons.

New Testament Biblical Foundation

The New Testament biblical support for this document will come from John 13:1-5; 12. The ASV of this scripture reads:

> Now before the feast of the Passover, Jesus knowing that his hour was come that he should depart out of this world unto his Father, having loved his own that were in the world, he loved them unto the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all the things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you?

Here we have the greatest example of the servant-leader model. Jesus and his disciples are in the Upper Room having just completed the Passover meal. It was a time of fellowship and reflection as far as the disciples were concerned. Consequently for Jesus, it signified the impending reality that his time on earth was drawing to a close. Over the last three years or so, Jesus had taught his disciples fundamental principles essential to kingdom living. Though the pedagogy of Jesus the disciples were taught many things such as how to treat others, how to relate to the Jewish faith, how to pray, how to fast, how to access and exploit their spirituality, as well as how to develop a kingdom mindset. He performed many miracles on earth in their presence to illuminate and illustrate to them that he was the only begotten Son of God, the Messiah, the coming King the Old Testament scriptures prophesied about. It must be clearly stated that when considering the preeminence of Jesus, his majesty, and the fact that everything consists because of him, what he gave up to come to earth, the feeling of unworthiness and

inadequacy should be suffocating. Knowing that Jesus left heaven and came to earth, "not to be served but to serve" (Mt 20:28) places an undeniable emphasis on the mandate of servant leadership. In this vein Jesus truly led by example.

Jesus demonstrated to his disciples this unmistakable modality of servant leadership in the Upper Room experience. Careful and competent reading of John 13:3-4, suggest that Jesus, knowing who he was, having been granted all power and authority by God, voluntarily and with vigor laid aside his claim to deity, took up the mantle of a servant, and humbly washed his disciple's feet. Matthew Henry's commentary on this particular pericopy states, "Here is the voluntary abasement of our Lord Jesus notwithstanding this. Jesus knowing his own glory as God, and his own authority and power as Mediator, one would think it should follow, He rises from supper, lays aside his ordinary garments, calls for robes, bids them keep their distance, and do him homage; but no, quite the contrary, when he considered this he gave the greatest instance of humility. Note, a well-grounded assurance of heaven and happiness, instead of puffing a man up with pride, will make and keep him very humble. Those that would be found conformable to Christ, and partakers of his Spirit, must study to keep their minds low in the midst of the greatest advancements. Now that which Christ humbled himself to wash his disciples' feet."[6]

This act of ultimate humility is foundational in the life of a servant-leader. In this context, it is Jesus washing his disciple's feet, but contextually it could have been something altogether different as long as it still conveyed a humble heart. The act of washing their feet however carried the full essence of humility because this was an act that only the lowliest of servants would render. On this topic, Jesus' undoubtedly felt that

[6]Matthew Henry, *Commentary on the Whole Bible* (USA: Hendrickson Publishing, 1994), 883.

a lecture to his disciples would not be poignant enough. This lesson was too crucial to entrust as just an auditory lesson. So he provided a visual that would be forever etched in the minds and hearts of his disciples. His pedagogy included life application so he was in effect showing them the true essence of servant leadership. There is an adage that says, "Do as I say…not as I do." Jesus debunked this idiom by living out the truth he both preached and taught about. Some would characterize it this way, "He talked the talk and walked the walk." James 1:22 encourage the reader to, "Be ye doers of the word, and not hearers only, deluding your own selves" (ASV).

Bob Briner and Ray Pritchard in their book, *The Leadership Lessons of Jesus: A Timeless Model for Today's Leaders,* supports this thesis by arguing, "As important as it is to know what you are talking about, it is perhaps even more important to be what you are talking about. Jesus could drive out evil spirits not because of what he knew but because of who he was. A leader's words, as vitally important as they are, will only go so far and impact so many unless they truly represent the reality in his or her life. A leader's call for commitment, integrity, dedication, and sacrifice will never be honored unless she or he is committed, honest, dedicated, and willing to sacrifice. Effective, enduring leadership calls for both precept and example."[7] Jesus' disciples received a first-hand account of the nature of a servant-leader.

Also captured in the Gospel of John is Jesus' emphatic response to the ideology of leadership without service. Jesus had washed the other disciples' feet and comes to Peter who was quickly raised opposition to having his feet washed by the Master. Jesus, understanding the ignorance in Peter's response, clearly explains to Peter that if He

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[7]Bob Briner and Ray Pritchard, *The Leadership Lessons of Jesus: A Timeless Model for Today's Leaders* (Nashville, TN, Broadman and Holman, 1997), 25.

(Jesus) did not wash Peter's feet, then Peter could no longer commune with him (Jesus). There are two possible reasons for Jesus' response: 1) Jesus wanted Peter to fully understand the significance of having a servant's heart even when performing the role of a leader; and 2) A servant-leader must be confident and committed to their task to prevent others from altering their path.

What Peter said was not necessarily wrong because he said it out of the respect he had for Jesus. He could not fathom Jesus foot-washing since this was not the duty of one in authority, but for those who were under authority, namely the servants. Jesus wanted to convey to Peter the importance of maintaining a servant's heart, a servant's ethos, regardless of how high he may ascend in his respective vocation. This was a dramatic shift in the disciples' philosophy because the culture of the time necessitated that the master was to be served and the servant was the one to do the serving. Jesus' radical hermeneutic in the upper room countered this societal norm by outlining the need to have and maintain a servant spirit.

In making a correlation of this experience with entrepreneurship, Briner and Pritchard noted, "According to author Tom Peters, innovative companies do two things well: 1) they remain true to their core values; and 2) they continue to evolve and change their methods of doing business. In his book, *In Search of Excellence,* Peters note that Proctor and Gamble has kept one brand of soap on the market for more than one hundred years and, in the process, has reformulated it more than one hundred times! Jesus never lost sight of his core values, and yet he continually evaluated the present context and

adjusted accordingly. The change Christ brought always occurred within the context of the moment."[8]

Additionally, Jesus' response signified to Peter that becoming a servant-leader would not happen through osmosis or by some passive activity. Becoming a servant-leader is an intentional process. It requires that individuals place themselves in positions of humility and to a greater extent, a place of vulnerability as well. Jesus made himself transparent to his disciples so that they could see the purity of his actions and motives. In him was no hidden agenda, no secret alliance, or ulterior motive. His aim was to acquaint his disciples with the idea of servant-leadership and he drove this point home by washing their feet. This undoubtedly resonated with the disciples. At first they may have thought it irrational and perverse. How could someone as great as Jesus abase himself to the point of washing feet? How is it that the Christ, after performing some of the greatest miracles every recorded in scripture, the Messiah, compels himself to washing other people's feet? How is it that the Son of God could call himself a servant?

In addressing the perceived dichotomy of being a servant as you lead, Sanders presupposes that, "Jesus was a revolutionary, not in the guerrilla warfare sense, but in his teaching on leadership. The term servant speaks everywhere of low prestige, low respect, low honor. Most people are not attracted to such a low-value role. When Jesus used the term, however, it was a synonym for greatness. And that was a revolutionary idea."[9] So as a result of both practice and precept, Jesus provided an example to the disciples that

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[8]Ibid., 56.

[9]J. Oswald Sanders, Spiritual Leadership: Principles of Excellence for Every Believer (Chicago, IL, The Moody Bible Institute, 1994), 21.

forced them to reevaluate and transform their understanding of the term servant and caused them to regard servanthood as a necessary prerequisite for effective ministry.

However, Jesus' act of servitude did not jeopardized or minimized the true essence of who he is, rather it enhanced it. Jesus' deity was never in question. John 12 supports this notion by stating, "So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you?" The focus here is on, taken his garments. Much like he laid them aside before he began to wash his disciple's feet, we find him now taken them up or putting back on his robe. This provided even the casual observer with the opportunity to see the deliberate transition that took place in the upper room. Jesus went from being one whom the Father had given all things, to one who performed one of the most meniscal duties a servant could have. Though his entourage included those who would later deny him, abandoned him, and even betray him, he still relegated himself to caring for their feet.

In doing this he was once again teaching the disciples how to advance the Kingdom of God here on earth. And once this lesson had concluded, he took up his robe as to say to his disciples, "Even though I have washed your dirty, smelly, little feet, I am still the Messiah." Jesus' washing of feet did not or could not diminish his personhood because his actions were in line with his purpose. It was absolutely essential for the disciples to embrace the principle that being a servant does not diminish your capacity to lead. They must simply lead with a servant-centric mentality. Jesus saw the need to teach this humble dynamic of leadership in order to provide a firm foundation for the disciples and to mitigate missteps that could prove harmful if not fatal to their ministry of the gospel.

James Henry Harris in his book, *The Courage to Lead: Leadership in the African American Urban Church,* touches on this notion when he wrote, "While the Black church is still the best thing African Americans have going for them in recent years, a generation of people has popped up among us who do not have a good foundation in the religious and cultural moorings of the church. This is also the case for some ministers and even pastors who have only recently been called to ministry after serving in other careers."[10] Harris' thoughts serve as a reminder regarding the need for comprehensive training within the church.

The servant-leader paradigm is a reality that has been validated by scripture. Unfortunately, it appears to have lost some of its impact in a society that's now dominated by materialism and self-indulgence. In order to fully and effectively complete the mission of Jesus Christ, Christians must embrace and employ the servant-leader ethos. Jesus emphatically stated this in Luke 22:24-27 (ASV):

> And there arose also a contention among them, which of them was accounted to be greatest. And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth.

These scriptures carry with them the very essence of what it means to be a servant leader. Jesus, as he often did, took his disciples to task regarding the notion of retaining positions of power and influence over others. Jesus' assessment of leadership was that real authentic leadership had to account for those living outside the margins of life. One of the greatest challenges Jesus faced was getting his disciples to embrace this new

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[10]James Henry Harris, *The Courage to Lead: Leadership in the African American Urban Church* (Landham, MD: Rowman & Littlefield, 2002), 3.

service-centered leadership pedagogy. The point Jesus pressed in the above narrative is simple, true greatness is attained through service to others.

Leaders, spiritual leaders in particular, can become prolific in their ministry assignments if the focus is placed on others more so than on oneself. This downward ascension connects individuals with the spiritual nature of Christ and prevents them from succumbing to self-interests and self-centeredness. The servant-leader model is an expressive indication of a person's relationship with Jesus and a lifestyle that every disciple of Christ must indulge. In serving others, the spotlight is shifted from shining on you and is placed on those you serve.

During the August 2013 Intensive at United Theological Seminary, Dr. Frank Thomas, highlighted this point in his plenary session regarding service. Dr. Thomas leads the Center for Pastoral Excellence at the Christian Theological Seminary in Indianapolis, Indiana. While speaking to an audience primarily made up of pastors, scholars, and church leaders, Dr. Thomas introduced what he termed, spotlight theology. This paradigm is characterized by the out front so everyone can see me mentality that many leaders in the church possess. In part, it identifies those who live for the limelight, and parenthetically speaking, for the accolades and adoration heaped upon them from their parishioners. In contrast, Dr. Thomas also addressed another side of this theology. In this description, Dr. Thomas focused in on the leader who deflects the spotlight from themselves to allow it to shine on others. And even though the spotlight is not on them, they continue to play a supporting role that uplifts those around them in a manner that inspires greater levels of self-worth and self-confidence. Dr. Thomas argued that servant leaders must always be prepared to get their hands dirty in an effort to bring relief to

those who are down-trodden, left-out, passed over, cast down, labeled as a scourge to society. In serving the least of these, we are serving God.

The Good Samaritan parable Jesus told in Luke 10:25-37 further pushes the premise of servant leadership. In this allegory, we are acquainted with a man who falls victim to a band of thieves that eventually robs and beats him. They leave him in the road battered and bruised. The first person that comes along is a priest, who seeing the man's condition and moves to the other side of the road to avoid contact with him. Obviously this pastor (stated intentionally) had other pressing church matters to attend to that superseded providing the care and comfort this man needed. He moves on without extending as much as a simple greeting. Moments later a Levite came down the same road and seeing the abused and abandoned man lying in the road perhaps at the point of death, he too passed by on the other side of the road. Perhaps he saw his pastor do the same thing from afar and in an attempt to emulate him, he decided it was okay to follow suit. Whatever the case, neither man demonstrated what it meant to be a servant leader even though both were religious men according to the parable. Now here comes another traveler, a Samaritan, who by all accounts was considered a second-class citizen by the Jewish community. He arrived to see the man hurting from his wounds and incapable of helping himself. So the Samaritan shows compassion towards the injured man, binds up his wounds, places him on his donkey, and brought him to an inn where he continued to care for him. The Samaritan even left money with the innkeeper to cover any additional expenses associated the recovery of the injured man and if more money were required, he would reimburse the innkeeper upon his return trip.

This parable raises several concerns. Many arguments can be made from a social, racial, judicial perspective. However theologically, this parable served as an indictment against church leaders in the area servant leadership. Jesus used a priest and a Levite in this parable to emphasize the relevance of servant leadership. Note the person asking the question leading up to this parable was a lawyer. Jesus could have easily substituted the priest and the Levite with a judge and a juror or any other player from the judicial system. But to truly answer the question, "who is my neighbor?" Jesus thought it necessary to answer it using church members in order to bring a clearer perspective of inclusiveness within the body of Christ.

There are several scriptures supporting this investigation of, *The Servant-Leader Modality and the 21st Century Church: An Analysis of Servant Leadership in the Post Modern Culture*. The exegesis of these scriptures coupled with research conducted by other sources supports the notion that servant leadership plays a prominent role in the growth and vitality of the 21st Century Church.

HISTORICAL FOUNDATION

The argument presupposing the historicity of servant leadership as expressed by several authors, theologians, and scholars is explored in this historical foundation section. The aim in this segment is to provide some creditable references that further substantiate the notion of servant leadership from a historical perspective. The premise is that the servant-leader model is not a new form of leadership but rather a subset of the general definition of leadership, which author and leadership-guru, John C. Maxwell simply defines as influence. Servant leadership has been in practice for centuries even though the actual term has only been around since about the 1970's.

Early Accounts

God's description of Moses in the book of Exodus perhaps marks the birth of the initial concept of the servant leadership from a biblical perspective. It is there, God refers to Moses as, "Moses my servant" in several accounts in scripture. From Numbers 12:7 to Malachi 4:4, God constantly identifies Moses as his servant even though he was the focal point of perhaps the greatest exodus of refugees in human history. Moses demonstrated in a course fashion how to be a servant-leader, but centuries later Jesus would come along in the Judeo-Christian tradition, and in the upper room experience, fine-tuned this complex and radical concept.

In Matthew 20:25-28, Jesus taught the basic tenet of a servant-leader to his disciples when he conveyed to them that whomever desires to be first (or greatest) among them must first become the servant (or lesser) of the others. This was a radical departure from the societal norms that existed at the time and one in which the disciples did not fully understand. However, one of the relevant questions as it pertains to the servant-leader is, "was this leadership-style Jesus exposed to his disciples uniquely his or did it originated elsewhere?"

Carl Townsend, creator of the website, *Discovering Purpose, Vision, and Passion: Begin the Adventure,* attempts to answer this question in his piece, *Servant Leadership Through History.* Here Townsend argues, "Although much of our traditional concepts of servant leadership are based on the teachings and life of Christ, the basic concepts date back much further than this period. In approximately 600 B.C., the Chinese Sage Lao Tzu wrote *The Tao Te Ching*, a strategic treatise on servant leadership:

> The greatest leader forgets himself
> And attends to the development of others.

> Good leaders support excellent workers.
> Great leaders support the bottom ten percent.
> Great leaders know that the diamond in the rough
> is always found in the rough.[11]

Lao Tzu is said to be "The Father of Taoism." Tao is described to be both a religion and a philosophy. Legend has it that Lao Tzu wrote his teachings in a book at the request of a gatekeeper who had tremendous respect for the Sage. His writings soon became one of the most influential books in Chinese literature and its radical discourse altered the mindset of a nation and this philosophical change gave birth to Taosim. The book, *Tao Te Ching,* which is literally translated, The Way is among the top three books translated in English alongside the Bible and the Bhagavad Ghita. This remarkable conglomeration of teachings exists in both religious and philosophical forms.

Another great philosopher that predates the servant-leader modality depicted in the Bible is Chanakya or Kautilya, the famous strategic thinker from ancient India, who wrote about servant-leadership in his 4th century B.C. manifesto Arthashastra:

> The king [leader] shall consider as good, not what pleases himself but what pleases his subjects [followers]" "the king [leader] is a paid servant and enjoys the resources of the state together with the people.[12]

By writing the Arthashastra and Nitishastra, Chanakya became a national phenomena that guided generations of his countrymen with his profound wisdom. His legacy of wisdom and self-discipline as it related to leadership emerged as a result of a costly war waged between his military commander Chandragupta and their tyrannical ruler king Nanda. At the conclusion of the conflict, Chanakya wrote a book outlining the conduct of a king, his duty and responsibility for protecting those under his care from the enemy, and how to ensure law and order throughout his kingdom. One of

[11]Carl Townsend, *Discovering Purpose, Vision, and Passion: Begin the Adventure,* accessed October 16, 2012 http://www.creatingnewworlds.org/servinghistory.htm.

the profound assertions made by Chanakya in his book that personified the servant-leader modality is:

> The secret task of a king is to strive for the welfare of his people incessantly. The administration of the kingdom is his religious duty. His greatest gift would be to treat all as equals. The happiness of the commoners is the happiness of the king. Their welfare is his welfare. A king should never think of his personal interest or welfare, but should try to find joy in the joy of his subjects."[13]

Chanakya's motivation for the well-being of others was genuine and not predicated on the incessant platitudes form the masses. To him, the greatest aspect of leadership necessitated that one become a servant to all. This sense of caring and congeniality is a crucial element in regards to influencing people to follow you. This is particularly true in the church. The church is desperately searching for leaders, and people often gravitate towards those who seem to demonstrate sound leadership characteristics.

Henry and Richard Blackaby addressed this in their book, *Spiritual Leadership, Moving People on to God's Agenda.* They noted, "Like every segment of society, the religious community has suffered from a leadership drought." According to George Barna, "The American church is dying due to a lack of strong leadership. In this time of unprecedented opportunity and plentiful resources, the church is actually losing influence. The primary reason is the lack of leadership. Nothing is more important than leadership." The church has answers to the most pressing questions people are asking, yet society views the church with increasingly skeptical eyes.[14] The reason behind this skepticism may be attributed to how certain church leaders behave in public. Society holds a certain expectation in regards to the behavior of clergy. Even more so, there is a

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[13]Chanakya-Niti, accessed October 16, 2012, http://www.hinduism.co.za/chanakya.htm.

[14]Henry and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville, Tenn: B & H Publishing Group, 2011), 14-15.

biblical as well as ethical standard that is prevalent among clergy and when that standard is violated it minimizes the positive effect of the gospel message.

Finally another historical figure, however unlikely, the servant-leader model can be connected to Attila the Hun. In many regards history has been unkind to this warrior who lived from 406 – 453 in regards to his leadership method. Mostly portrayed in many documentaries and literary works as a merciless barbarian, Wess Roberts in his book, *Leadership Secrets of Attila the Hun*, provides a much different look at this man who once ruled the largest empire in history. Roberts does not condone Attila's barbarity, however he does present a compelling view of Attila from a leadership perspective that directly speaks to Attila's success. In Roberts' estimation, it was not Attila's ruthless behavior that caused him to be endeared by the Huns. He noted that Attila demonstrated other attributes that galvanized the resolve and hearts of his countrymen.

In his book, Roberts identified the seventeen essential qualities of leadership that Attila demanded his chieftains have. These qualities are: loyalty, courage, desire, emotional stamina, physical stamina, empathy, decisiveness, anticipation, timing, competitiveness, self-confidence, accountability, responsibility, credibility, tenacity, dependability, and stewardship. In expressing his view of stewardship to his chieftains, Attila gave this advice, "Our leaders must have the essential quality of stewardship, a caretaker quality. They must serve in a manner that encourages confidence, trust, and loyalty. Subordinates are not to be abused; they are to be guided, developed and rewarded for their performance. Punishment is to be reserved as a consequence of last resort and sparingly applied only when all other attempts have failed to encourage the rebellious to comply. Without a flock there can be no shepherd. Without an army there can be no

battle captains. Without subordinates there can be no leaders. Leaders are, therefore, caretakers of the interests and well-being of those and the purposes they serve."[15]

Additionally, Roberts revealed Attila's philosophical views on several other leadership tenets. Concerning the want to be in charge syndrome, Roberts noted this leadership secret of Attila, "You must be willing to make unrecognized and thankless personal sacrifice for those you serve and those you lead. This sacrifice may take the form of absence from a tribal hunt, spending extraordinary energies and patience to develop subordinates and tending to the needs of these subordinates at times when your own needs go unfulfilled. You must be willing to bypass a festival in your own camp if a situation in another camp requires your presence and attention."[16]

Finally, two more supplementary quotes from Attila which also supports the servant-leader model are: "Chieftains make personal sacrifice for the good of their Huns" and "Chieftains must not favor themselves over their Huns when supplies are short."[17] It is from this revelation of Attila's thoughts on leadership that suggests servant leadership is not a practice exclusive to Christians.

As noted earlier, other non-Christian entities have benefited from the use of this model. If history classifies Attila as a barbarian, then this barbarian understood the power behind servant leadership and used it as a tool to advance his legacy. Attila understood then what many contemporary leaders currently understand concerning the relational aspect of servant leadership. Dr. Tim Geddert, professor of New Testament at Fresno

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[15]Wes Roberts, *Leadership Secrets of Attila the Hun* (New York, NY: Warner Books, Inc., 1987), 21-22.

[16]Ibid., 27.

[17]Ibid., 63.

Pacific Biblical Seminary expanded on this thought. He penned, "While the phrase servant leadership found its way into the vocabulary of the Christian community, it is not widely understood. It is typically thought of as nothing more than a particular style of leadership—that is, at points one is or ought to be a (non-servant) leader, whereas at other points one is or ought to be a servant leader; the context determines the requisite kind of leadership."

Christian leaders often make the mistake of dropping the hyphen, making servant an adjective, not a noun. The result of this error gives license to two kinds of leadership: one a dominant, get-things-done kind of leadership, and the other a submissive, passive, acquiescing leadership. However, inherent in the phrase servant leadership is a [belief] that presents the words as connected, with equal weight. Put this way, servant-leadership is a culture-shaping belief that invites relationships, community, interdependence, caring, and risk-taking. It creates environments unfettered by rigid formal structures, distributing power, authority, and accountability.

Servant-leadership is more than just an attitude; it is a form of radical discipleship, a choice to be made in terms of how we live our lives based on the model of Jesus Christ in relationship both to God and others. In other words, it is a pervasive mindset that guides one in terms of how they live all aspects of their lives, regardless of whether or not they are in a formal leadership role.[18]

> The early church caught hold of this revelation and retained it even through a period of intense persecution. In the middle of the second century, the church began to formalize and a uniformed construct emerged as a model for local ministries. This model consisted of a principal leader, or *episkopos* (bishop), who worked with a group of elders called *presbuteroi*, and also a team who assisted him with administrative and pastoral functions, *diakonoi* (deacons). Walker, Norris, Lotz, and Handy noted in their book, *The History of the Christian Church*, "the reasons for the

[18]Tim Geddert, *A Closer Look at Servant-Leadership*, accessed December 19, 2013, http://seminary.fresno.edu/resources/a-closer-look-at-servant-leadership.

> emergence of such a pattern of ministry and governance are, in general, clear. The Christian community in any given city was a closely knitted body. It gathered regularly for the performance of its characteristic rites [which included] serving as a society for the member's mutual assistance, providing support for the poor, for widows, and for parentless children."[19]

More Modern Times

Over the ensuing years, the servant-leader modality became much of an enigma to the world stage and subsequently began to drift into obscurity. This perhaps occurred because of the paradoxical nature of servant leadership. It was not a widely accepted or well-understood form of leadership so it subsequently clashed with the more traditional thesis regarding leadership. World events such as the religious crusades, World Wars I and II, the advent of the nuclear age, and dramatic fall of the Soviet Union enhanced the idea of a leader being someone who projected strength, tenacity, possessed a strong character, and charismatic enough to influence people to their cause. The writer concedes the above qualities will give you personalities such as Dr. Martin L. King, Nelson Mandela, and even Dietrich Bonhoeffer. Conversely, the propensity also exists to produce personalities like Adolph Hitler, Josef Stalin, and Idi Amin. The difference between these two groups of leaders is that the first group engendered a servant motif and this service ethos is what drove them to make the selfless personal sacrifices they made for the betterment of humanity. The United States Air Force's core values are, integrity first, service before self, and excellence in all we do. The service before self-trait exemplifies servant leadership because this value stresses the service to others above yourself. Agnes Gonxha Bojaxhiu, also known as Mother Teresa, stated it this way, "At the end of life we will not be judged by how many diplomas we have received, how much money we have made, how many great things we have done. We will be judged by, I was

[19]Williston Walker

hungry and you gave me something to eat, I was naked and you clothed me, I was homeless and you took me in." The Roman philosopher Cicero is recorded to have said, "Non nobis solum nati sumus," or translated, "not for ourselves alone are we born."

The move to acquaint the modern world with servant leadership by most accounts is attributed to Robert K. Greenleaf. He was an American essayist of the same mode of Waldo Emerson. In the 1970's, Greenleaf penned a series of groundbreaking essays, the most notable one titled, *The Servant As Leader*. In this literary work Greenleaf coined the term, servant leadership. There were several experiences he attributed to the genesis of this essay namely, "during the tumultuous 1960s, [he] tried to understand why so many young people were in rebellion against America's institutions, especially universities. [Greenleaf] concluded that the fault lay with the institutions: they were not doing a good job of serving, therefore, they were doing a poor job of leading."[20] The essay gained a tremendous amount of popularity as it introduced into the human psyche a radically new way to view leadership. Greenleaf argued that, "individual efforts, inspired by vision and a servant ethic, can make a substantial difference in the quality of society."[21]

Greenleaf's essay offers many thought-provoking concepts that challenged the status quo of leadership. His premise to this train of thought was to get people thinking outside the box as it related to becoming a servant-leader. Greenleaf was steadfast in his belief that to become a great leader an individual must know what it is to serve. Although a novel and popular idea, this new classification of leadership found much resistance in

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[20]Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*, (New York, NY: Paulist Press, 1970), 2.

[21]Ibid., 7.

large institutions. However, this did not deter Greenleaf from his mission of redefining leadership. He laid out a very compelling contrast between those who are leaders first versus those who became servants first. Once again citing his literary work, Greenleaf wrote, "The servant-leader is servant first… It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. For such it will be a later choice to serve—after leadership is established. The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature."[22]

This essay along with two others he authored, *The Institution As Servant* (1972) and *Trustees As Servant* (1974) began trending how people viewed servant leadership not only from a general individual perspective, but also from a corporate and institutional vantage point as well.

Servant Leadership Across All Spectrums

A great deal of Greenleaf's writings dealt with servant leadership from a business or entrepreneurial context. However, in his work *Spirituality As Leadership*, Greenleaf provided a glimpse of his true motivation or passion on this topic. He stated, "I believe that caring for persons, the more able and the less able serving each other, is what makes a good society. Most caring was once person-to-person. Now, much of it is mediated through institutions—often large, powerful, impersonal; not always competent; sometimes corrupt. If a better society is to be built, one more just and more caring and

[22]Ibid., 6.

providing opportunity for people to grow, the most effective and economical way, while supportive of the social order, is to raise the performance as servant of as many institutions as possible by new voluntary regenerative forces initiated within them by committed individuals, servants. Such servants may never predominate or even be numerous; but their influence may form a leaven that makes possible a reasonably civilized society."[23]

From this particular excerpt a greater understanding concerning Greenleaf's passion towards having a servant disposition even while leading. It is quite evident from his many writings that Greenleaf ascribe to the belief that a measure of servant should be recognizable and available in every social structure whether it's a company of a hundred, a global enterprise of thousands, or a small mom and pop store around the corner.

In analyzing Greenleaf's defense of servant leadership, he does an excellent job connecting this leadership model to the success and improvement of society. Having a servant-leader mentality carries with it the propensity to transform institutions and industries alike. From the writer's point of view, people are looking for corporate leaders who can not only lead effectively but who also show they genuinely care about them and their issues. A quote from Dee Hock, founder and former Chief Executive Officer of the VISA credit card association surmises, "If you don't understand that you work for your mislabeled 'subordinates,' then you know nothing of leadership. You know only tyranny." The writer received an email devotional on October 26, 2012 that somewhat speaks to this notion. The devotional said, 1) In order to lead people you must first understand them. You must have insight into the human heart. Sensitivity toward the hopes and dreams of people is essential for connecting with people and motivating them;

[23]Greenleaf, *Spirituality as Leadership*, 1.

2) Listening can keep problems from escalating. Good leaders are attentive to small issues. They pay attention to their intuition. Not only do they listen to what's being said, they also hear what's not being said. They are secure enough to ask for honest feedback, and not become defensive when they receive it. 3) Listening establishes trust.

Dr. David Burns, Adjunct Clinical Professor of Psychiatry at the Stanford University School of Medicine echoes this sentiment by saying, "The biggest mistake you can make in trying to talk convincingly, is to put your highest priority in expressing your own ideas and feelings. What people really want is to be listened to, respected, and understood. The moment they are, they become more motivated to understand your point of view." The ability to demonstrate both a servant's heart and a leader's metal simultaneously may seem far-fetched. In fact, some may argue the two are diametrically opposed to each other. However, Greenleaf refutes this train of thought by indicating these two traits are not mutually exclusive of each other. In his opinion no dichotomy exists between servant and leader. They are not polar opposites. As previously annotated, the difficulty in embracing this modality is not a great struggle for the servant who becomes a leader, but rather from the leader who attempts to become a servant after the fact.

Since Greenleaf's works, numerous mainstream authors have expanded the world's understanding of this novel concept and have methodically injected their perspective of servant leadership into the consciousness of a skeptical society, perhaps none more than author John C. Maxwell.

In his book, *The 360 Degree Leader: Developing Your Influence from Anywhere in the Organization*, Maxwell stresses the point that anyone can make an impact from

anywhere in an organization. In Section V of his book, Maxwell writes about developing each team member as a person. He draws a distinction between equipping people and developing people. In equipping, the leader basically supplies what the follower needs in order to get the job done. Maxwell argues developing a person is much more involved. He states,

> When you develop people, you are helping them to improve as individuals. You are helping them acquire personal qualities that will benefit them in many areas of life, not just their jobs. What I've found is that many leaders don't have a developmental mind-set. They expect their employees to take care of their developmental needs on their own. What they fail to realize, however, is that development always pays higher dividends than equipping because it helps the whole person and lifts [them] to a higher level.[24]

This added emphasis in developing people is what separates the servant-leader model from the more traditional leadership model.

Caution of Traditional Leadership Model in Church Settings

Regarding its use in the church, some churches are still grappling with the viability of servant leadership in their context. Because of the unfamiliarity with the servant-leader model, many churches have decided to bring in corporate experts to train and educate their leadership teams in the area of leadership. To many this is a reverse standard because it presupposes that the secular experts know how to better govern the church than those currently in place. This may be the case in some venues however, Henry and Richard Blackaby suggest there is a difference between spiritual leadership and secular leadership.

In their book, *Spiritual Leadership* they assert, "Successful leaders in business, sports, politics, or any other field have written autobiographies detailing their story. The myriad of such volumes testifies to the mass of people eagerly gobbling up their advice

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[24]John C. Maxwell, *The 360 Degree Leader: Developing Your Influence from Anywhere in the Organization* (Nashville, TN: Thomas Nelson, 2011), 229-230.

hoping to gain from their wisdom or to adopt their methodology. The key issue for Christians is whether the principles that make people successful in sports, business, entertainment, or politics are equally valid when applied to issues within the kingdom of God."[25]

This notion is a clear example of what the United States Air Force has termed, faulty logic. The premise is this, just because something worked well in one environment does not mean the same thing will work well in an entirely different environment. For example, the methodology of raising children by parents living in the suburbs, regardless of how successful the children become, may not necessarily work for parents raising children in the inner city. These two environments are very different and present different challenges that will invariably lead to different implementation strategies. Cliff and Claire Huxtable's parental algorithm for raising Sondra, Denise, Theo, Vanessa, and Rudy into successful adults may not yield the same results for James and Florida Evans as it relates to raising JJ, Thelma, and Michael.

One of the major reasons why Christian leaders should be leery when considering the application of the business or secular leadership model in the church is because of what Reverend Dr. Martin Luther King Jr. describes as, *The Drum Major Instinct*. On February 4, 1968, Dr. King preached one of his final sermons at Ebenezer Baptist Church in Atlanta, Georgia in which he addressed the advent of secular leadership in the church. The text was taken from the tenth chapter of St. Mark starting at the thirty-fifth verse and dealt with James and John, the Sons of Zebedee, and their request to sit on Jesus' right and left hand. Dr. King reasoned that this desire to be out front actually exists in all of us.

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[25]Blackaby, *Spiritual Leadership: Moving People,* 18.

He argues, "It's a kind of drum major instinct—a desire to be out front, a desire to lead the parade, a desire to be first. And it is something that runs the whole gamut of life."[26]

In the context, which Dr. King was preaching, he emphasized the fact that he was not against people wanting to lead from the front. Hence, his opposition to the church's use of mainstream leadership techniques and practices was focused on those who used leadership as a tool to subvert and suppress others as a means of feeding their own selfish ambitions.

Dr. King's sermon was a warning regarding the seductive and intoxicating nature of secular leadership when applied in the church. His sermon spoke to the idea that the indiscriminate and unharnessed application of the drum major instinct, "can lead to exclusivism in one's thinking and can lead one to feel that because he has some training, he's a little better than that person who doesn't have it. Or because he has some economic security, that he's a little better than that person who doesn't have it. And that's the uncontrolled, perverted use of the drum major instinct."[27] Jesus was keenly aware of this in his discourse with James and John and even though he did not rebuke them for their ambitious request he did refocus their motivation for making such a request. Jesus articulated to them in no uncertain terms that the modality of mainstream leadership principles at the time would not fit his parameters of servant leadership in regards to the church.

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[26]Martin Luther King, Jr., *The Drum Major Instinct"*, accessed December 24, 2013, http:// mlkkpp01.standford.edu/index.php/ encyclopedia/documentsentry/doc_the_drum_major_instinct/.

[27]Ibid.

Lance Ford in his book, *UnLeader: Reimaging Leadership...and Why We Must*, quotes Eddie Gibbs, a former seminary professor who said, "The controlling style of leadership that is so prevalent among the builder and boomer generations, and that typically determines the church's corporate culture, must give way to [an] empowering, connective style if the church is to reinvent itself to meet the missional challenges and opportunities of a new day."[28] This change in philosophy with reference to ministry was exactly what Jesus was after and a reshaping of his disciple's perspective of leadership was paramount to achieving the spiritual revival the world sorely needed. Now, over two thousand years later, this approach to leading as practiced by the likes of Nelson Mandela, Mother Teresa, Dr. Martin Luther King, Jr., and others have radically changed the world we live in for the better. In his essay, *Why Mandela was Unique*, author Thomas Friedman wrote, "Mandela had an extraordinary amount of moral authority...a source of Mandela's moral authority was derived from the fact that he trusted people with the truth rather than just telling them what they wanted to hear."[29] Friedman goes on to add, "People are rejecting leaders who rule by the formal authority of their position and command by hierarchal power but are craving genuine leadership—leaders who lead by their moral authority to inspire, to elevate others, and to enlist us in a shared journey."[30] Friedman quoted Dov Seidman, an advisor to CEOs on governance, in which he stated, "Mandela did big things by making himself small."[31] This is what Jesus was trying to

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[28]Lance Ford, *UnLeader: Reimaging Leadership...and Why We Must* (Kansas City, MO: Beacon Hill Press, 2012), 49.

[29]Thomas Friedman, *Why Mandela was Unique,* accessed January 1, 2014, http://www.nytimes .com /2013/12/11/opinion/ friedman-why-mandela-was-unique.html?hp&rref=opinion&r=1&/.

[30]Ibid.

[31]Ibid.

articulate to his disciples when he told them in order to be great you must first learn how to serve (Mt 20:26). Mahatma Gandhi said, "The best way to find yourself is to lose yourself in the service of others."

Theological Foundation

The relevancy of the servant-leadership model through the analysis of four theological principles will now be established. The four perspectives are Christology (study of the person and work of Christ), Etymology (study of word origin and history), Ecclesiology (study of church and sacraments), and Missiology (study of church mission and methods). The aim is to collectively bring to bear what each of these theological principles has to reveal to the readers in reference to servant leadership.

Christology

When dealing with the servant-leader modality from a theological perspective, it is necessary to gain an understanding of how Christ viewed this subject. So we will examine how Jesus, God's premier messenger to humanity, approached this notion of servant leadership. In his article, *Rediscovering Servant Leadership*, Howard Young addressed the idea of servant-leadership using the writings of the prophet Isaiah. Young's theological view is that, "Isaiah painted vivid pictures of servants who, through serving God, serve others (42:1-4; 49:1-6; 50:4-9; 52:13 through 53:12).

Contextually Isaiah's servants have three levels of identification: the nation of Israel serving God; a godly and faithful remnant who served God in difficult times; and the Messiah who would become the suffering servant. These examples from Isaiah clearly confirm the fundamental spirit of the biblical servant first embodies a deep and intense feeling of serving God. Through mediating the covenant and bringing others into

God's will, biblical servants had a consuming desire to flesh out essential service to God through ministry to the world around them (Is 52:7-11). Formally speaking, biblical servants first anchored themselves in service to God and stand ready to serve and lead others, if called."[32]

Another point to note from a Christological point of view is Jesus' use of Isaiah's writings to further articulate the fact that he was the embodiment of the aforementioned scriptures, that is to say he was indeed the Word made flesh. From the writer's point of view, if indeed servanthood was to play an essential role in the conversion process, and was to become a hallmark trait for believers, it had to have been endorsed and demonstrated by someone with vast authority and immense power. This was mainly to refute the pragmatic thinking of society at the time that the role of servants was just to render service to their masters in mindless obedience and cater to their every self-indulgent whim. Society held that to be labeled a servant or a slave was the most demeaning title a person could have. No one in their right mind would intentionally allow themselves to be abased and abused for the mere pleasure of another.

The culture of the time had deemed servanthood as a condition for those living on or outside of the margins of life. They were stripped of their dignity and, metaphorically speaking, of their humanity and became the outcasts, the destitute, the insolvent of society. Though the New Testament Jews who steadfastly trusted in the wisdom of Old Testament prophecy knew the coming Messiah would indeed be someone who possessed servant-like qualities; they however were reluctant to associate the sufferings Isaiah prophesied about to the coming Messiah. So God sent Jesus at a time when not only did

[32]Howard Young, "Rediscovering Servant Leadership", *Assemblies of God Enrichment Journal,* (Spring 2002), accessed October 20, 2012 http://enrichmentjournal.ag.org/200202/200202 _032_ serv_ leader.cfm.

society had a tainted understanding of servanthood, but the ecclesiastical leaders, the religious right, had one as well. This disturbing normalcy even entrenched itself in the psyche of Jesus' disciples. So if the interpretation of servanthood was to undergo a radical and theological change, it had to occur in grand fashion. Jesus began the propagation of this transformational change in thinking to his disciples in a short but extraordinarily influential discourse recorded in Matthew 20:25-28 (ESV).

> But Jesus called them to him and said; "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

Jesus' response in this passage of scripture was geared to highlight the finer point of spiritual leadership and that is leaders should desire to be servants first. He further addressed the issue by insinuating that even though the Gentile princes as well as those in positions of prominence exercise dominion and authority over the ones who serve them in a demeaning and self-serving way, this will not be the deportment of those who would follow after him. The disciple's attitude regarding servanthood had to be readjusted so they could understand and embrace this new concept from an honorable and hallowed viewpoint.

This Christological hermeneutic makes it abundantly clear as to Jesus' mission for coming to earth, to seek and save that which was lost (Lk 19:10), and he qualified his methodology of doing this by serving and not being served (Mt 20:28). Jesus' theology served to punctuate this novel idea of servanthood and demanded inclusion and application of this attitude within church leadership. Young closes his defense of servant leadership by alluding to Jesus' altruistic approach toward servant leadership as the antithesis to the norm of power-oriented leadership that is tainted with posturing,

protectionism, and cynicism. In keeping with the essence of this revelatory concept after Jesus's death and ascension, the Apostle Paul wrote in his letter to the churches of Philippi Chapter 2:5-8 (ESV),

> Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross (ESV).

Here the Apostle Paul has clearly issued relational guidance regarding how to engage and associate with others. The model he used for this guidance is Christ. Paul is quick to highlight the fact that Jesus was in the form of God, thereby possessing the power and authority of God, did not rely on this to fulfill his mission. To the contrary Jesus emptied himself of his divine privilege and prestige and assumed the mantle of a submissive servant and committed to serving in this capacity even to the point of death. His actions were absolute in terms of the relational mentality Christians should have concerning service to others and for others. Jesus' unwavering devotion to serve others even though he was God in the flesh sat the stage and became the model and foundation for true servant leadership. So the expectation from him, Jesus the Christ, is simply this, "Go, and do thou likewise" (Mt 10:37).

Etymology

Jesus' theological perspective of the term servant held a greater and deeper meaning than what the mainstream society during his day applied to it. When Jesus associated the term with those desiring to be his disciples, it was not to enhance the existing carnal-driven methodology that was prevalent at the time. Rather, he was endeavoring to teach them how to engage the term from a spiritual and compassionate hermeneutic. This epic revelation would prove essential to the disciples because it would

provide them with the praxis to effectively achieve expanding the Kingdom of God on earth. Jesus' approach to acquaint them to the very essence of true ministry and have them cognitively accept this mindset with humility was crucial. He knew the fate of the first century church depended upon whether these individuals, who would later take this gospel message to the world, not only understood this shift in modality but was prepared to personify it as well in their day-to-day living. Adopting a servant's mentality not only required a change of mind but more importantly a change of heart. With this thought in mind, the writer will embark on a deeper discovery of the term servant.

Etymologically speaking, the word servant used by Jesus in Matthew 20:27 is derived from the Greek word doulos and mean, "a slave, bondman, man of [a] servile condition; devoted to another to the disregard of one's own interests."[33] It comes from the root word deo which means "to bind tie [or] fasten." Here the concept of servanthood takes on a more profound meaning because of Jesus' connection to God. Jesus' pedagogy on being a servant required those who desired to follow after him to renounce their own agenda so they could take up his.

As the Greek word for servant implies, the expectation Jesus had pertaining to his disciples was for them to be tied or bonded to their fellowman. This spiritual connection to each other should exist regardless of race, gender, nationality, religious affiliation, age, economical or social status, or any other designation that separates or divides society. The quintessential spirit of servanthood in Matthew 20:25-28 alludes to one giving up their will to champion the cause of another. The Apostle Paul eloquently stressed this

[33]Blue Letter Bible. "Dictionary and Word Search for doulos (Strong's 1401)," 1996-2012. accessed November 7, 2012, http://www.blueletterbible.org/ lang/ lexicon/ lexicon.cfm ?Strongs= G1401&t=KJV.

very point when he penned in 1 Corinthians 9:19 (ESV): "For though I am free from all, I made myself a servant to all, that I might win more of them."

Paul was essentially saying that even though his destiny was assured with Heaven being his final destination, he also realized he had a spiritual obligation to be bonded with those not like him so through his servanthood he may win them to Christ. Additionally, Dennis Bratcher in his article, *The Poured-Out Life: The Kenosis Hymn in Context,* speaks to this theme using Philippians 2:5-11 as his reference. The argument Paul makes in this epistle is that Jesus engaged in a privilege-servant-exaltation pattern, which is elaborated as the Christian lifestyle. Kenosis refers to emptying out, or in Jesus' case, the renunciation of his divine nature.

Bractcher's analysis of Philippians 2 led him to write, "The actual hymn itself begins in 2:6. It can be divided into three parts: verse 6, introduced by the pronoun who referring to Christ Jesus, which focuses on the privileged status of Christ; verses 7-8, introduced by the disjunctive but, contrasting with verse 6, which focuses on the self-abasement of Christ; and verses 9-11, introduced by a strong referential conjunction (*dio kai*, "therefore also"), implying that the last part is a necessary result of the preceding, which focus on the activity of God exalting Christ. Thus, there is a movement of the status of Christ within the hymn. He first appears on a level of *equality with God* (v. 6). Then, by his own choice, he lays aside that equality and takes on the role of a servant (vv. 7-8). Finally, he is exalted by God to a status equal with God (vv. 10-11)."[34]

This episode in Philippians is widely known as the Kenosis Hymn. It is named as such because kenosis is drawn from the Greek word, ekenosen, which refers to the act of

[34]Dennis Bratcher, The Voice: Biblical and Theological Resources for Growing Christians, accessed November 7, 2012, http://www.crivoice.org/kenosis.html.

emptying out. The perception here is that Jesus emptied out himself in order to fully promulgate the will of the Father. So the case can be made that true servanthood requires one to empty themself.

Another key expression Jesus used in the Gospel of Matthew 20:25-28 is minister. A mere glance at this term may lead a casual observer to conclude the words minister and servant are somewhat synonymous and interchangeable. However, careful exposition of the word minister reveals a distinct difference between the etymologies of these two words. Minister is taken from the Greek word, diakoneo, which implies, "to wait upon; to serve; to supply the necessities of life." It comes from the root word, diakonos from, which the English terms diaconate or deacon originates.

The term minister is essentially interchangeable with the term deacon mentioned in Act 6. The implication here in contrast to servant is that to minister carries with it an inference to do something. It's a kinetically charged term that requires the indulgence of meaningful action in some form. Whereas servant speaks to the mental (Let this mind be in you…), minister speaks to motion (Even as the Son of man came not to be ministered unto, but to minister and *give*…). These words, servant, and minister carries with them a tremendous amount of responsibility and accountability because Jesus uses both terms to exemplify the life of the believer which he himself personified. This demonstrated to his disciples, albeit to the world, that to follow after Christ demands a yielding of themselves to the will of the Father in word and deed. A servant ministers to those in need because this is what they do. Rendering service, or to minister, should never be motivated by convenience or by the synchronicity of our availability. As servants of God, to minister to others transcend schedules and takes priority over preplanned agendas. Dietrich

Bonhoeffer qualified this in part when he was quoted as saying, "We must be ready to allow ourselves to be interrupted by God. God will be constantly crossing our paths and cancelling our plans by sending us people with claims and petitions. We may pass them by, preoccupied with our more important tasks, as the priest passed by the man who had fallen among thieves, perhaps—reading the Bible…it is part of the discipline of humility that we must not spare our hand where it can perform a service and we do not assume that our schedule is our own to manage, but allow it to be arranged by God."[35] With this understanding of terms, servant and minister, then servanthood should be a principal methodology of the church for the purpose of gaining the lost.

Ecclesiology

The servant-leadership model is a major underpinning of Ecclesiology. This was the pattern Christ used to establish the universal church. When the first church came into being on the Day of Pentecost it was borne from the proclamation of the gospel of Jesus Christ. Indeed the historical Jesus was the datum in which the church would be founded. When the church is magnified in its totality, it reflects the true nature of Jesus and community. In fact, Jesus spent an exorbitant amount of time among the people demonstrating God's grace, mercy, and love. Therefore the genesis and revelation of the church is reflective of Christ's holistic nature. If the church is reflective of Christ, then by nature the character traits displayed by Jesus should be replicated in the church. In this wise, and in symphony with this paper, the attributes of a servant-leader should be prevalent in every church in order to effectively carry on the work Jesus commanded us to do in the Gospel of Matthew chapter 28.

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[35]Christianity Quotes, Quotations, and Sayings, accessed November 7, 2012, http://www.worldofquotes.com/topic/Christianity/1/index.html.

A. Vogtle calls this an "ecclesiastical mandate in the sayings of the risen Jesus" because they definitively bestow the powers of Jesus upon the disciples for the continuation of his work in the world.[36] The success of this work is dependent upon how the church portrays itself to the world. The image set forth must be one of both a conquering King and also a suffering servant all to the glory of God. Veli-Matti Karkkainen quoted S. D. Moore making this statement in the book, *An Introduction to Ecclesiology: Ecumenical, Historical & Global Perspectives,* "There is no doubt that a great need exists within the church for scripturally based discipleship and authority…the response to this need must be founded on the concept of authority as servanthood, ministered in love and humility by those mature in the faith."[37] So to this end, the prevalence of the servant-leader model in ecclesiology is undeniable and fully integrated into the life of the church as it should be since the church is to be reflective of Jesus Christ. If man was created in the image of God according to Genesis 2, then the church, which is composed of that same humanity should also resemble the Imago Dei.

The early church initially struggled with the interjection of servant-leader principles into the consciousness of converts. This was mainly because history had painted a far different picture than the one Jesus drew. The first century found Palestine's authority and power at an all time high. The Romans ruled with supreme authority and projected their power by way of soldiers, chariots, and various components of warfare. This had a distinctive and profound effect on everyone who was not of Roman descent,

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[36]Karl Rahner, *Foundations of Christian Faith: An Introduction to the Idea of Christianity* (New York, NY: The Seabury Press, 1978), 333.

[37]Veli-Matti Karkkainen, *An Introduction to Ecclesiology: Ecumenical, Historical & Global Perspectives* (Downers Grove, IL: InterVarsity Press, 2002), 209.

particularly the Jews. Roman rule had with it the benefits of strength, influence, and prestige. Servants were those on the bottom rung of the social ladder…and this is exactly how the affluent and those deemed leaders during that era treated them. This thought, however popular, was diametrically opposed to the pedagogy of Christ and what his church would look like. Carl Koch stated in his article "Servant Leadership" published in the journal, *America: The National Catholic Review,* that servant leadership has its roots in the person of Jesus, the Gospels and the early church, a church that collectively called forth its leaders. He also noted in his article a quote from Pope John Paul II. In his letter *On Social Concerns (1987),* Pope John Paul II wrote; "All systems of government are challenged to evaluate themselves in light of Gospel values. All systems of government should include church government."[38] This view from the Vatican adds additional emphasis as to the importance of having servanthood, or service-oriented quality even when functioning in the highest form of government. The essence of this statement by the Papal is that no one is exonerated from serving others…even those society holds in high regard.

Additionally in that same article, Robert Bennett, head of the research committee of the church's National Review Board for the Protection of Children and Young people, tackled the lack of servant-leader qualities in the Catholic Church. Bennett noted that servant leadership is not the style of most bishops [pastors]: "An individual bishop is virtually an absolute power; they are virtually unaccountable. I think this is a major cause

[38]Carl Koch, "Servant leadership," *America: The National Catholic Review*, no. 489 (2004), accessed January 2, 2013, http://americamagazine.org/issue/489/article/servant-leadership.

of the problem. The exercise of authority without accountability is not servant leadership; it is tyranny."[39]

A servant-leader is not afraid of accountability. As a matter of fact they embrace it because they know that accountability breeds a trusting relationship between themselves and their followers. In the writer's estimation, the servant leadership wisdom handed down from the early church possesses an even greater value in the 21st Century. The growth of churches and explosion of diverse ministries has never been as prevalent as it is now. With the advent of technology, the Gospel message can literally reach millions of potential converts without the pastor even leaving the building. The issue in this wise is ensuring that the true nature of the church is conveyed and portrayed in a way that maximizes the character and consciousness of Jesus Christ. This is the quintessence of Matthew 28:19-20, "Therefore go and make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."[40]

Jesus taught the disciples many invaluable lessons, with one of the greatest being the mantra of a servant-leader. His charge to them was to go and make disciples, not generals, not politicians, not socialites, but disciples of all nations that reflect the nature of Christ. So as the church is discovered and birthed, it would reflect the characteristics of its creator, the Imago Dei. The United Methodist Church, along with several other denominations, acknowledged the need and reality of servant leadership. Typically it is

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[39]Ibid.

[40]John Macarthur, *The John Macarthur Study Bible* (Nashville, TN: Thomas Nelson, Inc., 1997), 1450.

an accepted view that those discharging duties in a servant leadership role are anointed with special gifts, evidence of God's grace, and promise of usefulness.

The call to servant leadership starts inward and then is perpetuated outward through the careful and deliberate discernment and validation of the church. In the United Methodist Church's *Book of Discipline,* a product of over 200 years of General Conferences of the denomination, it emphatically states that the privilege of servant leadership in the church is the call to share in the preparation of congregations and the whole church for the mission of God in the world.

The obligation of servant leadership is the forming of Christian disciples in the covenant community of the congregation. This involves discerning and nurturing the spiritual relationship with God that is the privilege of all servant ministers. It also involves instructing and guiding Christian disciples in their witness to Jesus Christ in the world through acts of worship, devotion, compassion, and justice under the guidance of the Holy Spirit. John Wesley described this as "watching over one another in love."[41] The servant-leader reawakening is not only prevalent in the Methodist Church, but other denominations are moving this concept from the valley of dry bones to a place of notoriety within their particular context.

In June 2009 the Southern Baptist Conference of Associational Directors of Missions devoted two days to addressing the servant-leader model. Additionally, Henri J. M. Nowen weighed in on the practicality of servant leadership when he was quoted as saying that the most needed model of leadership in the church is servant leadership. Such leadership would be new for "*the church of tomorrow* (writer's emphasis), a leadership

[41]United Methodist Church, *The Book of Discipline* (Dallas: The United Methodist Publishing House, 2004), 136.

which is not modeled on the power of games of the world, but on the servant leader, Jesus . . . "[42] Although the writer concedes not every church (denomination) is struggling with the implementation of servant-leader practices within the framework of its structure, in his estimation the ones that are finding this model difficult to infuse, may have to address the issue by making systematic, pragmatic, and thematic changes in their institutional pedagogy, structure, and processes.

Since the church is a reflection of Christ, it should set the example and be the enduring model of his very nature. In approaching servant leadership from an ecclesiastical analogy, a person should view them self on a ladder moving upward but reaching downward. Their rallying cry should be the same as John the Baptist when he stated, "He must increase, but I must decrease (Jn 3:30)." This is the exact mentality the institutional church should bring to bear concerning servant leadership…making Jesus the centrality of all our efforts and even structure. The church should be making an indelible mark on society in this vein. Instead it appears the church in some measure has adopted the top-down hierarchical motif that society offers in regards to leadership. In the final analysis, servant leadership appears to be making a comeback in the ecclesiastical environment due in part to the renewed emphasis placed on this concept by institutions of higher learning, corporate enterprises, and the rebirth of the notion of top-down service to followers. The premise of servant leadership is the hallmark of the church, its calling card, which should be visibly apparent in all aspects of its development. From evangelism to missions, servant leadership should always be at work within the church.

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[42]Charles W. Gaines and Charles L. Register, "Toward a Model of Servant Leadership," (paper read at Ola Farmer Lenaz Faculty Lecture, New Orleans, Louisiana, October 16, 1998).

Dr. Frank Thomas preached a sermon entitled, "A Basin, A Water Pitcher, and A Towel" during United Theological Seminary's Intensive Week in August 2013. In his sermon he emphatically served notice on all clergy present that they had a duty and an obligation to serve their congregations with integrity and not as a means to achieve selfish desires. After meditating on Dr. Thomas' sermon for a few days, it was surmised that the cross will always be the threshold of salvation and the crown the reward of finishing the race. However, between the cross and the crown, is a basin, a water pitcher, and a towel.

Missiology

The study of missiology until recently had been considered a second-class edition to the family of theology by many classical theologians. In the mid-1800's missiology began to be formally offered in institutions of higher learning in countries such as the United States, Scotland, and Germany. Initially, missiology was not a popular subject and its exposure was marginal at best. However, over the course of time missiology gained so much creditability that a definitive way to describe the discipline was needed. The term missiology entered the English vernacular from the French word missiologie. Missiology is actually a compound word taken from the Latin word missi and the Greek word logos. The Latin word missio refers to the mission dei, or to put it simply, the mission of God. The Greek word logos, refers to the nature of humanity. So combining these two words produces missiology which speaks to what happens when the mission of God have a holy collision with the nature of man.

Missiology punctuates the synergistic effect of when redeemed mankind becomes the instrument of God's mission and this mission becomes the goal of God's people. In

their book, *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, John Mark Terry, Ebbie Smith, and Justice Smith contends, "[Missiology] says that God has a divine purpose for all peoples which he is carrying out through his redeemed people—that it is his mission. It points out why, when and how God and man cooperate in redemptive activity."[43] This is where servant leadership is truly integrated within the missiology discipline. The Bible clearly states that Christ is the head of the man, the man is the head of the wife, and God is the head of Christ (1 Cor 11:3). The Bible additionally reveals that Christ is the head of the church (Eph 5:23). To press his argument further, a closer analysis of the word head in these contexts must be conducted.

The term head used by the Apostle Paul goes beyond the widely accepted definition of authority. Closer examination of the term reveals a different meaning based on the way Paul used it. The egalitarians, those who believe there's no male dominance in scripture and all are equal, argues the word head in 1 Corinthian 11:3 is really not about authority but rather it should be interpreted to mean source. Matt Slick, a contributor for the *Christian Apologetics and Research Ministry*, published an article in which he refuted this claim by applying the egalitarian notion across a litany of scriptures in which Paul uses the word head.

Some uses of the term source fits succinctly in scripture, case in point regarding Adam being the source for Eve since she was made form a rib taken from Adam's body. Another case being the Corinthian pericopy already noted so we could conclude the passage reading, Christ is the source of man, man is the source of the wife, and God is the

[43]John Mark Terry, Ebbie Smith, and Justice Anderson, *Missiology: An Introduction to the History, Foundations, and Strategies of World Missions* (Nashville: Broadman & Holman Publishers, 1998), 2.

source of Christ. The writer estimates that this is a reasonable assertion. However, the substitution of source for authority does not quite fit when applied to other scriptures, namely James 4:7, 1 Peter 2:18, and Hebrew 13:17 to name a few. Slick ends his discourse by acknowledging, "The word head has a variety of meanings in the Bible. It seems that Paul was alluding to several of them. The word head means the top of the body, the head of a family, the cornerstone, the primary, and even source…So, it seems that Paul used the word head to designate more than just source and/or authority would entail. He did it to convey a lot more than the simple words source and authority would entail."[44] So with license to use source as a viable option for head as it relates to missiology, God's mission of redemption towards humanity is drawn from servant leadership since Christ as the source of the church, founded the church upon servant leadership principles.

In addressing the cross-cultural component of missiology, author David Sedlacek wrote, "Missiological approaches to leadership and teams recognize the need for individuals to develop the capacity to relate to those who are radically different from ourselves and from one another. Elmer's model of cross-cultural servanthood directly addresses this challenge. He proposes that the motivation to serve others is not a sufficient basis for effectively serving those of cultures different than our own. The desire to understand the other is a significant starting point, but it is insufficient to allow us to relate well with those of other cultures. Effectively serving cross-culturally requires that we become thoroughly others-focused. We do this by developing our openness toward

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[44]Matt Slick, *1 Cor. 11:3, the word 'head' does not mean authority, Christian Apologetics and Research Ministry*, accessed on January 18, 2014, http://carm.org/1-cor-113-word-head-does-not-mean-authority.

others, our acceptance of others, and our trust in others. From such a posture, we put ourselves in a position to learn from and understand others, and only then can we truly and effectively serve others."[45] The success of church growth and its vitality is rooted in missiology.

Terry, Smith, and Anderson chronicles that since the 1960's the church has methodically come to the premise that mission can no longer be a peripheral activity in regards to the church. The Christian church realized effective mission had to become a major tributary if the gospel message was to be promoted to the world. Over time, mission has morphed from being an activity of the church to becoming an expression of the very being of the church. Theologian [David] Bosch calls this movement a theology of mission to a missionary theology, and considers it an element in his emerging ecumenical missionary paradigm. Missiology, or the missio Dei, becomes more ingrained in the church setting through education and training, a greater impact and emphasis will be placed on the credence and necessity of servant leadership since one is inextricably tied to the other.

According to Sedlacek, "Missiology includes both a theological and an anthropological component. The theological component emphasizes the person of God, His kingdom, and His work of salvation in the world. The anthropological component attends to the human role in Christian mission and the diverse contexts in which mission takes place."[46]

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[45]David Sedlacek, *Servanthood and Leadership in Multicultural Teams,* accessed on January 14, 2014, *http://purposecouragelove.wordpress.com/2012/09/04/servanthood-and-leadership-in-multicultural-teams/.*

[46]Ibid.

CHAPTER FOUR

METHODOLOGY

This chapter will highlight the methodology used pursuant to this research project as well as how the project addressed the hypothesis regarding servant leadership. The protocol used to conduct this project is termed Action Research, which Davydd Greenwood describes as, "Research which promotes broad participation in the research process and supports action leading to a more just or satisfying situation for the stakeholders."[1] The research occurred in the context of First Baptist Church East End and spanned over an eight-week period.

Treatment Hypothesis

An undeniable misunderstanding of servant leadership exists within the context of First Baptist East End. This abnormality is troubling since the church, the ekklesia, are those called out to not only advance the clarion call of Christ to spread the gospel throughout the world as recorded in Matthew 28:19-20, but also to personify the servant leader qualities Christ demonstrated during his tenure on earth, in completing this call.

First Baptist Church East End is on the precipice of doing great things within the community and within the body of Christ at large. First Baptist Church East End to move into this next evolution of ministry, and a culture of servant leadership must exist. From the earlier observations, this deprivation regarding servant leadership principles could be

[1]Davydd J. Greenwood, and Levin, Morten, *Introduction to Action Research: Social Research for Social Change* (Thousand Oaks, CA: Sage Publications Inc., 1998), 4.

the result of a lack of training. With this thought in mind, the hypothesis for this ministry model is, if ministry teams are adequately trained in the area of servant leadership then their behavior will change as they apply what they have learned.

Research Design

The use of qualitative research techniques will be used in accomplishing this project. Qualitative research is an amorphous term that is synonymous with ethnographic, anthropological, naturalistic, field, or participant observer research. It emphasizes looking at variables in the natural setting in which they are found and analyzes the variables through the lenses the researcher brings to bear concerning the variables. In qualitative research, the researcher is the instrument or the tool for designing, collecting, and analyzing research. The use of qualitative research will aid with understanding and unveiling any underlining issues associated with the praxis, or lack thereof, of servant leadership in his current context.

The triangulation of data will occur by using a pre/post survey, a focus group consisting of random individuals who attended the servant leaders training, and interviews of individuals who did not attend the training but who regularly associate with the individuals who did attend. The pre surveys will be developed and used to identify problems and issues that would become targets of opportunity for the research. Additionally, after approximately thirty days of observation, a focus group consisting of participants who took the pre survey and attended the training seminars will take place. Finally, interviews will be conducted of randomly selected individuals who are known acquaintances of some of those who participated in the servant leadership seminars.

If servant leadership is to become a reality in the context, then those in positions of influence within the church must take an intentional approach in regards to educating and training members of the context. Therefore, the following questions were added to this research project to assist with the creation of the proposed ministry model.

- Who are the major stakeholders behind servant leadership development?
- What are the roles of the stakeholders in this development?
- What methods should be implemented to ensure continuous improvement?
- What support is needed above and beyond what is currently available?
- Where can the context find external sources of support?

Measurement

The raw data extrapolated from the pre/post surveys, a focus group, and interviews was used to support the hypothesis. The surveys were created to ascertain information used to assess demographics, personal knowledge level of servant leadership, degree in which servant leadership is currently practiced, and the importance of servant leadership in the life of a believer.

The focus group session was recorded and transcribed and reflected personal testimonies and deeper discussion as to the life changing effects the servant leadership seminars had on these individuals. The group was randomly selected and represented a microcosm of the entire context. Two forty-five minute sessions were conducted. The interviewees were also selected using a random process and honed in on close associates of individuals who participated in the servant leadership seminars.

These associates ranged from spouses, ministry colleagues, children, and close friends. This data was examined using the qualitative analysis process of knowing your

data, focus the analysis of your data, and categorize the information. Categorizing information is another way of saying coding or indexing the data. This process provided useful information in regards to research support.

Instrumentation

A sermon was preached entitled, *Between the Cross and the Crown,* to initiate the research project. An appeal was made to members of the congregation regarding the research that was to take place for the next six weeks during Tuesday night Bible study. Approximately sixty-five pre surveys were issued at the beginning of the servant leadership seminars. The surveys were limited to only members of the context. The participants were told that the survey would remain confidential and the respondents would remain anonymous. Thus, no names or personally identifiable information was asked or collected. This was done to allay any apprehension, promote maximum participation, as well as to encourage responses from participants that depicted how they truly felt. The six weeks of seminars consisted of material covering the biblical, historical, and theological underpinnings of the servant leadership model.

CHAPTER FIVE

FIELD EXPERIENCE

The hierarchical model of leadership has permeated the church and for decades it has conflicted with, and in some cases, eroded the model personified by Jesus Christ himself during his tenure on earth. The servant leadership model depicted by Christ is a model that stresses service over self. It demands that Christians, especially those in positions of authority and influence, lay aside their personal ambitions, agendas, and aspirations if these things do not give consideration to the well-being of others. No individual can give up more than what Jesus gave up when he transposed himself from heaven to earth. Even the method he chose to enter the world was one of humility because he chose an unassuming little-known virgin girl not named Kennedy, Ford, or Vanderbilt. He received his guests in a smelly barn and not the Ritz Carlton, Conrad Hilton, or the Bellagio. Even his attire and place of rest consisted of a swaddling cloth and feeding trough for animals instead of designer wear from Armani, Valentino, or Versace and a sleep number bed with satin sheets. The servant leader modality Jesus encouraged his disciples to embrace in no way promotes poverty, the abstinence from obtaining personal possessions, or the loss of one's dignity.

Jesus' dialogue with the rich young ruler recorded in Luke 18:18-23 suggests just the opposite. Jesus' message was not an indictment against the young ruler for possessing valuable things, as it was more of a revelation to the young man that his valuable things

actually possessed him. Although the universal church continues to grow, this growth should not be taken as a sign of efficiency or effectiveness. History has given us many classical examples, both secular and spiritual, of this reality.

Growth can sometimes be misleading because it could give the casual observer a false sense of reality that all is well when in essence all is not. God's grace often covers us and even when he winks at our methodology of doing things it is not a hall pass for us to keep doing things in that manner.

First Baptist Church East End's 2014 Church Theme is, *Pastor and People Moving Forward in Faith.* The only way to truly move forward as a church is to expand our understanding of God's word. Solomon, the wisest king that ever lived, challenged us in all our getting to get an understanding. With this thought in mind this research project, *The Servant-Leader Modality and the 21st Century Church: An Analysis of Servant Leadership in the Post Modern Era* is implemented.

Collection of Data

Pre Survey Results

Question 1 –Gender:

26 percent were male 74 percent were female

Question 2 – Age:

- 18 – 29: approximately 2.5 percent
- 30 – 39: approximately 2.5 percent
- 40 – 49: approximately 7 percent
- 50 – 59: approximately 31 percent
- Over 60: approximately 57 percent

Question 3 – How long have you been a member of First Baptist Church East End?

- 5 - years or less: approximately 5.5 percent
- 6 - 10 years: approximately 10 percent
- 11 - 15 years: approximately 5.5 percent
- 16 – 20 years: approximately 14 percent
- 21 – 25 years: approximately 12 percent
- Over 25 years: approximately 52 percent

Question 4 – Which ministries are you primarily involved with? (List top two)

- Choirs (musicians included): approximately 36 percent
- Deaconess: approximately 24 percent
- Teaching (Sunday School/Bible Study/New Members): approximately 19 percent
- Greeters/Ushers: approximately 19 percent
- Golden Key: approximately 17 percent
- Deacons: approximately 12 percent
- League of Christian Women: approximately 12 percent
- Sacred Arts (Praise Dancers/Drama): approximately 9.5 percent
- Youth and Young Adult: approximately 9.5 percent
- Board of Christian Education: approximately 7 percent
- None listed: approximately 7 percent
- Men's Fellowship: approximately 5 percent
- Intercessory Prayer: approximately 5 percent
- Media: approximately 2.5 percent
- Couples Ministry: approximately 2.5 percent

Question 5 – Have you ever been taught on the subject of servant leadership?

- Yes: approximately 45 percent
- No: approximately 26 percent
- Can't Remember: approximately 29 percent

Question 6 – How would you rate your knowledge of servant leadership? ("0" No – "5" Very)

- 0: approximately 2.5 percent
- 1: approximately 13 percent
- 2: approximately 19 percent
- 3: approximately 36 percent
- 4: approximately 19 percent
- 5: approximately 2.5 percent
- Three surveys were invalidated

Question 7 – Based on your answer from the preceding question, how was this knowledge attained?

- Sunday School: approximately 26 percent
- Bible Study: approximately 55 percent
- Sermon: approximately 38 percent
- Self-Study: approximately 24 percent
- Parent (Guardian): approximately 5 percent
- Other: approximately 7 percent

Question 8 – Select the below trait that you most closely associate with servant leadership.

- Empathy: approximately 12 percent
- Stewardship: approximately 60 percent
- Visionary: approximately 17 percent
- Persuasive: approximately 2.5 percent
- Community Builder: 7 percent
- One survey was invalidated

Question 9 – Would you classify yourself as a servant leader?

- Yes: approximately 52 percent
- No: approximately 12 percent
- I'm not sure: approximately 36 percent

Question 10 – Select the word that first comes to mind when you think of First Baptist Church East End?

- Community: approximately 2.5 percent
- Service: approximately 17 percent
- Reverence: 0 percent
- Love: approximately 38 percent
- Traditional: approximately 40 percent
- Other: approximately 2.5 percent

Question 11 – Not Applicable

Question 12 – Not Applicable

Question 13 – Not Applicable

Question 14 – Not Applicable

Question 15 – How important is serving the community to you?

- Very Important: approximately 67 percent
- Important: approximately 26 percent
- Somewhat Important: approximately 7 percent
- Not Important: 0 percent

Question 16 – Select the activity you deem as critical in regards to the mission of First Baptist.

- Preaching: approximately 2.5 percent
- Teaching: approximately 55 percent
- Giving: approximately 5 percent
- Serving: approximately 12 percent
- Evangelism: approximately 17 percent
- Four surveys were invalidated

Question 17 – How much of a difference is this activity making? ("0" None – "5" Substantial)

- 0: approximately 5 percent
- 1: approximately 5 percent
- 2: approximately 21 percent
- 3: approximately 24 percent
- 4: approximately 40 percent
- 5: approximately 5 percent

Question 18 – From your perspective, rate each trait in order of importance as it relates to First Baptist ("1" Low – "5" High).

- Tithing: approximately 3.49 rating
- Teaching: approximately 3.08 rating
- Stewardship: approximately 2.95 rating
- Preaching: approximately 3.67 rating
- Outreach: approximately 2.03 rating
- Three surveys were invalidated

Question 19 – What are your expectations regarding these sessions?

A few of the responses are noted below:

- I expect to be taught not how to just be a Christian, but how to be a Christian in this day and time. I expect leadership to be more visible than they are.
- I expect the church leaders to be enlighten on their duties as leaders.
- Characteristics of a servant leader—biblical references to servant leadership—how to evaluate oneself as a servant-leader.
- That we will understand what it means to be a leader in ministry/church.
- I just want to connect the dots. I receive[d] bits and pieces here & there. I'd like it to connect and be relevant for me today.
- To gain a greater knowledge of what it means to be a servant leader as it pertains to the Bible.
- That I would learn to incorporate a servant's heart/humility towards all God's people.
- To see what the bible says about leadership and how we can use the examples to help First Baptist

Question 20: Not Applicable

Post Survey Results

Question 1 –Gender:

36 percent were male 64 percent were female

Question 2 – Age:

- 18 – 29: approximately 2.5 percent
- 30 – 39: approximately 2.5 percent
- 40 – 49: approximately 7 percent
- 50 – 59: approximately 28 percent
- Over 60: approximately 60 percent

Question 3 – How long have you been a member of First Baptist Church East End?

- 5 years or less: approximately 9 percent
- 6 – 10 years: approximately 14 percent
- 11 – 15 years: approximately 5 percent
- 16 – 20 years: approximately 12 percent
- 21 – 25 years: approximately 12 percent
- Over 25 years: approximately 48 percent

Question 4 – Which ministries are you primarily involved with? (List top two)

- Choirs (musicians included): approximately 36 percent
- Deaconess: approximately 24 percent
- Teaching (Sunday School/Bible Study/New Members): approximately 19 percent
- Greeters/Ushers: approximately 19 percent
- Golden Key: approximately 17 percent
- Deacons: approximately 12 percent
- League of Christian Women: approximately 12 percent
- Sacred Arts (Praise Dancers/Drama): approximately 9.5 percent
- Youth and Young Adult: approximately 9.5 percent
- Board of Christian Education: approximately 7 percent

- None listed: approximately 7 percent
- Men's Fellowship: approximately 5 percent
- Intercessory Prayer: approximately 5 percent
- Media: approximately 2.5 percent
- Couples Ministry: approximately 2.5 percent

Question 5 – Not Applicable

Question 6 – How would you rate your knowledge of servant leadership? ("0" No – "5" Very)

- 0: 0 percent
- 1: 0 percent
- 2: approximately 5 percent
- 3: approximately 14 percent
- 4: approximately 33 percent
- 5: approximately 48 percent

Question 7 – Not Applicable

Question 8 – Select the below trait that you most closely associate with servant leadership.

- Empathy: approximately 26 percent
- Stewardship: approximately 52 percent
- Visionary: approximately 9 percent
- Persuasive: approximately 2.5 percent
- Community Builder: 7 percent
- One survey was invalidated

Question 9 – Would you classify yourself as a servant leader?

- Yes: approximately 85.5 percent
- No: approximately 2.5 percent
- I'm not sure: approximately 12 percent

Question 10 – Select the word that first comes to mind when you think of First Baptist Church East End?

- Community: approximately 5 percent
- Service: approximately 9.5 percent
- Reverence: 0 percent
- Love: approximately 40.5 percent
- Traditional: approximately 38 percent
- Other: approximately 2.5 percent
- Two surveys were invalidated

Question 11 – Not Applicable

Question 12 – Not Applicable

Question 13 – Not Applicable

Question 14 – Not Applicable

Question 15 – How important is serving the community to you?

- Very Important: approximately 83 percent
- Important: approximately 17 percent
- Somewhat Important: 0 percent
- Not Important: 0 percent

Question 16 – Select the activity you deem as critical in regards to the mission of First Baptist.

- Preaching: approximately 5 percent
- Teaching: approximately 38 percent
- Giving: approximately 2.5 percent
- Serving: approximately 38 percent
- Evangelism: approximately 12 percent
- Two surveys were invalidated

Question 17 – How much of a difference is this activity making? ("0" None – "5" Substantial)

- 0: 0 percent
- 1: 0 percent
- 2: approximately 2.5 percent
- 3: approximately 26 percent
- 4: approximately 21 percent
- 5: approximately 50.5 percent

Question 18 – From your perspective, rate each trait in order of importance as it relates to First Baptist ("1" Low – "5" High).

- Tithing: approximately 2.33 rating
- Teaching: approximately 3.30 rating
- Stewardship: approximately 2.30 rating
- Preaching: approximately 3.47 rating
- Outreach: approximately 2.93 rating
- Twelve surveys were invalidated

Question 19 – Not Applicable

Question 20 – Were your expectations met? A few of the responses are noted below:

- Yes, I need more.
- Somewhat. I just wish more people were able to participate.
- Yes, I was taught in a spiritually developmentally appropriate manner regarding the trait associated with servant leadership and how Jesus exemplifies the servant leader.
- My expectations were met. We looked servant leadership from a lot of different perspectives.

Analysis of Data

It was announced during an earlier worship service at First Baptist Church East End that a research project would be implementing that centered on servant leadership in the post-modern era. This research process would serve to satisfy educational

requirements for a Doctor of Ministry Degree from the United Theological Seminary. Volunteers were solicited from members of the church to participate in the process by completing a pre-survey at the beginning of the research and a post-survey at the conclusion of the research.

The triangulation methods used consisted of two sermons, a six-week seminar on servant leadership, and a randomly selected focus group. At the time of the research, First Baptist Church East End had been without a pastor for approximately two years. So it was imperative that the researcher secured permission from the existing church leadership which included the Diaconate Chairman, Trustee Chairman, and Interim Pastor, prior to implementation of his research, which the writer did. Approximately sixty-two Servant Leadership Surveys were distributed to various ministry team members during two consecutive Tuesday evening seminars. Of the surveys that were disseminated, approximately 68 percent (42) of these surveys were completed and returned.

This is response is due mainly to ministry teams having a strong desire to learn more about servant leadership. It is estimated that this desire regarding the servant-leader pedagogy was the platform many of the respondents needed to expand their particular ministry context.

Triangulation Methods

After developing the sermon series, weekly lesson plans, and scheduling two focus groups, the research project was formally initiated. The opening sermon was taken from John 13:1-17. This account of Jesus washing his disciple's feet is expounded in greater detail in the theoretical foundations chapter of this document. The following

Tuesday, the first of six seminars was initiated that unpacked servant leadership. The outlines for these six seminars are contained in the appendix of this document. Once three seminars were completed, a second sermon was preached taken from Luke 10:25-37. This is where Jesus told the parable of the Good Samaritan. Additional exegesis of this scripture is also located in the theoretical foundations chapter of this document. From this point, the writer conducted the remaining three seminars. The final triangulation method consisted of two focus groups comprised up of randomly selected individuals. A call was made for volunteers and from the pool of volunteers a name-draw was performed to determine who would be selected. Once the focus group was formed, two additional sessions were implemented. The focus group represented approximately 25 percent of the original control group.

A pre-test was administered at the onset of this research to capture raw data regarding the control group's demographics and overall knowledge of servant leadership from a contextual perspective. A post-test was administered at the conclusion of the research to capture any deltas that occurred from respondents as a result of the research experience.

Pre Survey Data Analysis

The following paragraph contains a demographic assessment of the respondents who completed the pretest survey. Approximately 74 percent of the respondents were women. Obviously the differing 26 percent represented the male population. These figures compares favorably to the ratio at First Baptist East End. The majority of respondents, approximately 57 percent, were over the age of sixty. When combined with the next leading group, fifty to fifty-nine year old, approximately 88 percent of

participants were fifty years of age or over. Additionally, nearly 52 percent of those surveyed had been members of First Baptist Church East End for over twenty-five years. Approximately 6 percent have been members for five years or less. The top five ministries represented by respondents were music (36 percent), which included choir members, and musicians, Deaconess (24 percent), teaching, which include Bible study/Sunday school/discipleship training (19 percent), ushers/greeters (19 percent), and the Golden Key Ministry, which is a ministry facilitated by seniors that caters to the needs of seniors (17 percent).

The next paragraph chronicles the analysis of the applicable pretest questions.

Question 5: Have you ever been taught on the subject of servant leadership?

Approximately 55 percent of respondents stated that they *never* or *could not ever remember* being taught on the servant leadership. This high percentage indicated to the writer the need for training since servant leadership is a staple of the Christian faith.

Question 6: How would you rate your knowledge of servant leaders? ("0" No – "5" Very)

Nearly 71 percent of respondents rated themselves as having *average or below* knowledge of servant leadership. This number correlates well with the high percentage rate of those never trained or could not remember being trained in servant leadership.

Question 7: Based on your answer from the preceding question, how was this knowledge attained?

Respondents were given the liberty of indicating the top two methods of instruction from, which they learned about servant leadership. B*ible Study* (55 percent), and S*ermons* (38 percent) was the top two chosen by a wide margin. The data suggests to the writer that sermon presentation and bible study may be the two best options to implement his project.

Question 8: Select the below trait that you most closely associate with servant leadership?

Approximately 60 percent of the context selected *stewardship* as the trait that they most closely associate with servant leadership. However, only 7 percent associated *community builder* with servant leadership. This discovery aided the

researcher with crafting his lesson plans in a way that would emphasize the relevance of community in the servant leaders dynamic.

Question 9: Would you classify yourself as a servant leader?

Approximately 52 percent of the context answered *yes* to the above question. This response was a bit surprising given the answers to questions 5 and 6. The data suggest that some considered themselves as servant leaders even though they may have a nebulous understanding of the term at best.

Question 10: Select the word that first comes to mind when you think of First Baptist Church East End.

This question was added to determine the overall perception of the church. Since the church is made up of people, it is typically reflective of the membership. The top two percentages were *traditional* (40 percent), and *love* (38 percent). These numbers accounted for 78 percent of the total responses. Surprisingly, *service* only garnered 17 percent and *reverence* did not receive any percentage points. The data suggested a teaching opportunity since *service* is the central pillar of servant leadership and one of Jesus's key objectives for coming to earth.

Questions 11 – 14: Not Applicable

Question 15: How important is serving the community to you?

Approximately 93 percent of those taking the survey regarded serving the community as *important* or *very important*. This is an extraordinary high number when compared to the 17 percent *service* garnered from question 10. The data also suggested an opportunity for 8.

Question 16: Select the activity you deem as critical in regards to the mission of First Baptist Church East End.

The mission of First Baptist is, *to bring souls to the saving knowledge of our Lord Jesus Christ; to proclaim the gospel of Jesus Christ to the entire world; to believe in one God, one Faith, one Baptism, and Jesus Christ as the Son of the Living God who suffered, died and rose from the grave for our redemption as revealed in the Holy Bible; to provide an opportunity for Christian Worship and Bible study; to offer Christian Education and Ministries for spiritual growth; to minister to the needs of humanity in the name of Jesus Christ.* Approximately 55 percent of the context agreed that *teaching* was the critical activity in terms of accomplishing First Baptist's mission. This is a robust number as it should be and suggest the credence the context places on teaching. However, *serving* received a meager 12 percent. This low percentage indicates the lack of understanding on how serving can help achieve the mission of the church.

Question 17: How much of a difference is this activity making? ("0" None – "5" Substantial)

Approximately 69 percent stated they believed teaching is having an average to substantial effect on First Baptist accomplishing its mission. Again, this supports the notion that the context view teaching as a valuable mechanism to proliferate positive change.

Question 18: From your perspective, rate each trait in order of importance as it relates to First Baptist Church East End. ("1" Low – "5" High)

Not surprisingly, *preaching* topped the list receiving a mean score of approximately 3.67. This score was followed closely by *tithing* with a score of 3.49. A surprising discovery was that *outreach* garnered the lowest score with a 2.03. This score conflicts with results noted from question 15.

Question 19: What are your expectations regarding the research on servant leadership?

The responses provided by respondents overwhelmingly suggest a desire to learn about servant leadership in way that would promote spiritual growth. Many of the respondents wrote statements that indicated a need to learn about servant leadership and to use this knowledge as a catalyst for a change in their lives.

Question 20: Not Applicable

Information from the responses to the pretest survey was extrapolated to establish a baseline for implementing his triangulation methods. Pretest data suggest that sermons and bible studies were the two most popular ways to present the servant leader construct to the control group so these were the primary pedagogical patterns the researcher used.

As mentioned above, the first sermon was taken from John 13:1-17 and was titled, *A Basin, A Water Pitcher, and A Towel.* This sermon was inspired by a plenary session conducted by Dr. Frank Thomas at United Theological Seminary in Dayton, Ohio. The objective was to set the tone for the next few weeks of research experience by emphasizing the humility of Jesus towards not only his disciples, but to humanity as a whole. Over the next three weeks, servant leadership seminars were conducted during Tuesday night Bible study.

Seminar one began with an open discussion centered on the question, what is servant leadership? Members of the context were asked to provide their personal definitions of the term. He later established the operational definition of servant leadership so that everyone would have the same reference point. Servant leadership was defined as, *leadership that enriches the lives of others, builds better organizations, and ultimately creates a more just and caring world by placing the interests of others above your own to the glory of God.* Additionally, he laid out the biblical foundation for servant leadership by acquainting the context with Old and New Testament scriptures. In this session the group was also introduced to the philosophy of Robert K. Greenleaf, who is credited with coining the term, *servant leader.*

Seminar two introduced the context to the biblical foundations of servant leadership. It also addressed some key principles associated with servant leadership. The session was closed by reminding the context that the protocol of Christianity is the cross, the power of Christianity is the empty tomb, and the process of Christianity is the basin, a water pitcher, and a towel.

Seminar three's curriculum touched on the practice of servant leadership from a sacred and secular perspective. It exposed the control group to the revelation that servant leadership actually predates the Bible and revealed to them several historical examples in support of this claim. The seminar also addressed the universality of servant leadership by highlighting several major corporations that have reaped the benefits of instituting a servant leader culture within their companies.

On week four the second sermon was preached titled, *Servant Leadership 101: The Basics*. This sermon was taken from Luke 10:25-37. The objective was to emphasize the authenticity of true service as well as its inclusive nature. In these scriptures Jesus tells the parable of the Good Samaritan to answer the question posed to him, "who is my neighbor?" His response signified that real service is a universal concept and one that is not predicated on nationality, race, social or economic status, or religious preference. Jesus articulated to his listeners that service to others is oftentimes sacrificial and it should never be self-serving. This parable speaks to the value placed on caring for each other especially in times of need.

Seminar four and five addressed the theological underpinnings of servant leadership. Servant leadership was approached using the hermeneutics of Christology, etymology, ecclesiology, and missiology. This provided the context with the theological framework to assess servant leadership from the viewpoint of Christ, the historical origin of the term itself, how the term corresponds with the church, and also the role it plays in the human, deity relationship respectively.

Seminar six concluded this research by postulating the need for servant leadership in a culture rooted in materialism and a church languishing in the after effects of the prosperity gospel movement. The final thoughts compelled the context to take and introspective look at servant leadership to determine its relevance in their particular spiritual odyssey.

Finally, two focus group sessions were conducted with randomly selected individuals from the control group. The group's discussion included an excerpt of Reverend Dr. Martin Luther King's sermon, *The Drum Major Instinct.* Other topics of

discussion generated by the group involved the benefits of being a servant leader as well as the pitfalls associated with servant leadership. The posttest survey was administered at the conclusion of the sermons series, seminars, and focus groups. The following paragraphs chronicle the analysis of the applicable posttest questions.

Post Survey Data Analysis

The following paragraph contains a demographic assessment of the respondents who completed the posttest survey. Approximately 64 percent of the respondents were women. Obviously the differing 36 percent represented the male population. There was a noted change in these figures when compared to the pretest data. However, a nearly 2-to-1 margin in favor of females remained consistent but the increase in male respondents does note an increase of interest in the subject matter. The majority of respondents, approximately 60 percent, were over the age of sixty. When combined with the next leading group, fifty to fifty-nine year olds, approximately 88 percent of participants were fifty years of age or over which exactly matched the pretest ratio.

Additionally, nearly 48 percent of those surveyed had been members of First Baptist Church East End for over twenty-five years and approximately 9 percent had been members for five years or less. This slightly differed from the pretest data. The top five ministries represented by respondents were music (36 percent), which included choir members and musicians, Deaconess (24 percent), teaching, which include bible study/Sunday school/discipleship training (19 percent), ushers/greeters (19 percent), and the Golden Key Ministry, which is a ministry facilitated by seniors that caters to the needs of seniors (17 percent) which remained consistent with the pretest approximations.

The next paragraph chronicles the analysis of the applicable pretest questions.

Question 5: Not Applicable

Question 6: How would you rate your knowledge of servant leaders? ("0" No – "5" Very)

In contrast to the pretest survey, approximately 95 percent of respondents rated themselves as having *average or above* knowledge of servant leadership. The writer ascribes this high number to the training his context received over the course of the research. A deeper look in the numbers revealed that 100 percent of the women who took the posttest rated their knowledge of servant leadership as a "3" or better while only 87 percent of the men did the same.

Question 7: Not Applicable

Questions 8: Select the below trait that you most closely associate with servant leadership?

Approximately 52 percent of the context selected *stewardship* as the trait that they most closely associated with servant leadership. This is an 8 percent delta from the pretest survey analysis. However *empathy*, which only received 12 percent on the pretest survey doubled to 24 percent. It was the only trait listed that gained percentage points. All the other options lost points with the exception of *community builder,* which held steady at approximately 7 percent. The data suggests that the training caused several of the respondents to reflect on the importance of *empathy* in the servant leadership dynamic. The most significant change occurred among females. They gave *empathy* a 13 percent rating prior to the training and a 35 percent rating after training concluded. More work remains to be done to accentuate the context with the community building aspect of servant leadership as the data suggests.

Question 9: Would you classify yourself as a servant leader?

Approximately 86 percent of the context answered in the affirmative when asked if they considered themselves a servant leader. This indicated an increase of 32 percent over the pretest survey results. The data suggests that most of those who participated in the research increased their level of understanding of servant leadership to the point where they felt comfortable with the title.

Question 10: Select the word that first comes to mind when you think of First Baptist Church East End.

This question was added to determine the overall perception of the church. Since the church is made up of people, it typically takes on the value system of its membership. This concept is similar to "The Culture Frame" noted in the book,

Studying Congregations: A New Handbook.[1] The top two percentages were *love* (42.5) and *traditional* (40 percent). These numbers accounted for 82.5 percent of the total responses. Surprisingly, *service* dropped from 17 to 10 percent and again reverence did not garner any percentage points. As indicated in the pretest survey analysis, the data suggests a teaching opportunity since *service* is the central pillar of servant leadership and one of Jesus's key objectives for coming to earth.

Questions 11-14: Not Applicable

Question 15: How important is serving the community to you?

Each respondent (100 percent) regarded serving the community as *important or very important* to him or her. This extraordinary high number is a bit perplexing when compared to the 10 percent points *service* garnered from question 10. The data suggests that although the respondents personally feel that serving the community is important, they do not think of First Baptist Church as a community of faith that is focused on serving. This compared to the 7 percent *community builder* garnered in question 8 provides more than enough data to suggest further instruction in service-oriented ministry.

Question 16: Select the activity you deem as critical in regards to the mission of First Baptist Church East End.

The mission of First Baptist is, *to bring souls to the saving knowledge of our Lord Jesus Christ; to proclaim the gospel of Jesus Christ to the entire world; to believe in one God, one Faith, one Baptism, and Jesus Christ as the Son of the Living God who suffered, died and rose from the grave for our redemption as revealed in the Holy Bible; to provide an opportunity for Christian Worship and Bible Study; to offer Christian Education and Ministries for spiritual growth; to minister to the needs of humanity in the name of Jesus Christ.*

Approximately 39 percent of the control group indicated *teaching* as the primary medium by which to accomplish the mission of First Baptist. This number is drastically down from the 55 percent specified on the pretest survey. Additionally, *serving* received the same percentage points as *teaching* (39 percent), which marks a 27 percent increase from the 12 percent it garnered in the pretest survey. The data suggests that most respondents are convinced that the way to maximize the mission of First Baptist is through *teaching* and *serving. Evangelism* rounded out the top three with 12 percent and by definition speaks to the outward emphasis of the church to impact the human condition and win souls for Christ.

Question 17: How much of a difference is this activity making? ("0" None – "5" Substantial)

[1]Ammerman, Nancy T., Jackson W. Carroll, Carl S. Dudley, Nancy L. Eiesland, William McKinney, Robert L. Schreiter, Scott L. Thumma, and R. Stephen Warner, *Studying Congregations: A New Handbook* (Nashville, Abingdon Press, 1998), 15.

Approximately 98 percent of the control group specified that they believed *teaching* and *serving* is having an average to substantial effect on First Baptist accomplishing its mission. This is a subjective claim since enough time has not elapsed to adequately measure the impact the control group's newly learned servant leadership skills has had on the church and community. However, the data does suggest that there is an expectation that *serving* and *teaching* will generate positive outcomes conducive to the servant leader model.

Question 18: From your perspective, rate each trait in order of importance as it relates to First Baptist Church East End. ("1" Low – "5" High)

After the research concluded, *preaching* was still the leading trait as was the case in the pretest analysis. However, it dropped .20 percentage points to 3.47. Tithing also dropped significantly from a mean score of 3.49 to 2.33. Outreach and teaching were the only two traits that increased. Outreach increased from a mean score of 2.03 to 2.93, nearly a full percentage point. Teaching increased from a mean score of 3.08 to 3.30, nearly a half of a percentage point. The data suggests that after the training, the traits of teaching and outreach became more prevalent to the control group as it relates to the church. This shift also suggests that greater emphasis should be placed on teaching as a development mechanism to foster growth in outreach efforts.

Question 19: Not Applicable

Question 20: Were your expectations met?

The training was exceptionally successful based on the responses to the posttest. Many of the comments suggests the respondents learned a great deal about being a servant leader and are eager to practice what they have learned. Additional comments underscored their desire to engage this subject matter on a recurring basis to enhance and build upon what they have learned from the last several weeks.

Outcome

The writer's initial objective through the implementation of the research model was to induce or motivate a change in his context's approach regarding servant leadership through education and training, dissemination of information, and servant leadership laboratories. Once all research efforts were concluded, the writer entered a period of observation to monitor actions of random members of the control group. This observation period covered approximately one month and afforded the researcher and his Context

Associates an opportunity to witness first-hand how effective the research was. Testimonials were also taken from various members of the context who did not participate in the research but where related to some who did participate. The following paragraphs illustrate the actions and outcomes that emerged as a result of this implementation effort.

Change in Nomenclature of Diaconate and Trustee Ministry

> When the research phase began in October 2013, First Baptist Church was still without a pastor. In fact, our Pastor was not in place until the first Sunday of January 2014. During an orientation with the Pastor, a discussion took place regarding the research and the results. The pastor was informed that the feedback he received was overwhelmingly positive. This is when the Pastor informed the writer that he was changing the leadership titles of the Diaconate and Trustee Ministry from *Chairman* to *Servant Leader*. The Pastor held a meeting with the Deacons and Trustees to inform them of the change, which they accepted with little to no resistance. The church bulletin reflected the change the week following the meeting. The leaders are now referred to as Diaconate Ministry *Servant Leader* and Trustees Ministry *Servant Leader*. Their assistants are referred to as *Co-Servant Leaders*.

Servant Leadership Block of Instruction included in New Comers Training –

> To further facilitate the servant-leader ethos at First Baptist, servant leadership training was incorporated into the church's New Comers curriculum. This mandatory training for new members provides the foundational servant-leader pedagogy they will need to embrace the church's move towards a servant-leader culture. The block of instruction for New Comers training contains a preponderance of the objectives presented to those who participated in the research. This initial training for all new members will ensure all future members grow from the same servant-leader baseline.

Greater Support for Community Outreach Activities

> Since the research concluded, the writer have observed an increased in church membership participation in humanitarian efforts. Two in particular were the bi-monthly twelve Baskets effort, an event where First Baptist provides meals, toiletry items, clothing, haircuts, and a worship opportunity to the community's disadvantaged, and also the Port Shelter Project, which is an event where the church opens up its doors twice a month (summer and winter) to provide a place of respite for community constituents. Another observation the researcher noted

that he attributed to the servant-leader seminars was the outpouring of compassion the men of the church showed to a young man who recently partnered with First Baptist. The young man was just released from prison and had very few possessions. Initially the writer was going to mention to the church about doing some benevolent act to help ease the young man's human condition but decided against it to see what would happen. What he observed over the next few weeks were men of the church bringing clothing, shoes, and other items for the young man to wear. Some even provided financial support to assist him with reintegration into the community.

Reorganization of Ministries to facilitate the Servant Leader Model

The organizational structure of First Baptist Church has been redesigned from a traditional hierarchical structure to a circular connective-based model. The impetus behind the change is the Pastor's desire to recalibrate the thinking of church leadership and shift the church from a positional and title based motif to an model that encourages and enhances a cross flow of ideas. The hierarchical model tends to hinder effective communications promote rivalries between ministries, and causes ministry leaders to have a myopic view of ministry and not see the big picture. The circular connective-based model stimulates growth, camaraderie, and efficiencies because of its synergistic properties. This model is a catalyst for teamwork and is more like a thriving organism while the hierarchical model is more isolated and inanimate. This model shift within First Baptist is still a work in progress however the writer has high expectations.

A Move to Institute Periodical Servant Leader Training

Several members of the control group as well as a contingent of those who did not participate in the research but heard about the seminars have suggested that this training be offered on a recurring basis. Feedback gathered by the writer after the research concluded advocated for the periodic, perhaps annually, re-immersion of servant leadership training. The overall impact of the research affected the participants in a very positive and transformative way as their post survey responses indicated. Currently a plan is being developed regarding the scope and frequency of future servant-leader training.

A Request from other Communities of Faith for assistance with the Development of Servant Leaders Within their Context

The overwhelming success of the research has led to the implementation of this model by leaders of other communities of faith. To date, three churches have requested their ministry leaders go through servant leader training. The model is reproducible and a curriculum is being developed that could be applied in any ecclesiastical setting. The model used for the servant leadership research could

likely be seamlessly applied to any racial or ethnic group, any denomination or community of faith, and with slight modifications, it could be applied in non-ecclesiastical environments as well. However, for the purpose of this project, the primary context for the research was First Baptist Church East End ministry leaders.

In addition to the six outcomes mentioned above, testimonies from members of First Baptist provided further support for the Servant-Leader Model. A few of these testimonies are chronicled below:

> Pastor L. Stephon Johnson, a non-member but observed how the seminars affected his father-in-law stated, "I've never seen him so anxious to get to bible study. All he talked about was how much he was learning and how it has been impacting his life. I've never seen this man this excited about bible study before."
>
> Deacon Laverne Pierce, Deacons Ministry Chairman Emeritus, on the impact of the seminars, "I wish I had this training years ago when I was called to be a Deacon. There are several mistakes I made along the way that I probably would not have made. This training would have made me a better Deacon and a better Christian."
>
> Deacon Marvin Arrington, Deacons Ministry Co-Servant Leader on his observation of the training indicated, "I have seen people's attitudes change since this training started. It has changed my life by helping me to understand what servant leadership really means and now I act accordingly."
>
> Bro Leon & Sis Barbara Joyner, husband and wife on how the training affected them, "We look at people differently now. The things people did that use to upset us does not upset us as much now. Our motivation for doing what we do in ministry has changed."
>
> Pastor Sir Walter Scott, Interim Pastor and retired Army Chaplain after 30-years of honorable service articulated to the church, "As a retired Army Chaplain I can tell you from experience that the training you just received would have cost the church a few thousand dollars if we had to contract someone else to do it. This training is exactly what we needed here at First Baptist."
>
> Sis Shelia K. Henson, Choir Ministry, asserted, "The training was presented in a way that was easily understandable and applicable. I did not have to struggle with any of the servant leadership principles we were taught. My regret is that the entire church did not benefit from this teaching."

> Sis Karen Hinton, member-at-large stated, "This has been an eye-opening experience for me. I had no idea of the scope of servant leadership. My question now is, will this training be provided to everyone at First Baptist?"

A few of the anonymous comments taken from the post survey affirmed the positive impact of the servant leader research. Respondents were asked if their expectations were met regarding the training and a few of their responses are listed below:

- Yes, wish classes were longer want more teaching on servant leadership.
- Yes. I didn't realize that Jesus came to serve and not be served. I understand the importance of serving first. We as a church need to focus more on servant leadership.
- Yes, I was anxious to know what servant leadership looked like and how our church could attain that character. We are well on our way after this teaching if we continue to study and follow Jesus.
- Yes, we were taught a lot of good needful information. I will be using it.
- My expectations were met regarding clarity and insight on servant leadership. There were many critical points that were discussed to highlight the importance of servant leadership in the church.

Additionally, a few other noteworthy comments were derived from interviews conducted with various members of the clergy from different backgrounds. The central question asked was, "How relevant is the servant leader model in today's post-modern church?" Below are some responses to this question:

> Dr. Ralph Douglas West, Senior Pastor, The Church Without Walls (Brookhollow Baptist Church) Houston, Texas commented, "The Servant-Leader Model is still relevant and much needed in our churches today. I make it a point to wander throughout my congregation to greet as many people as I can to let them know I care. As a matter-of-fact, I train my ministerial staff to go out among the membership and ask the question, how may I serve you?"
>
> Dr. Frank Thomas, Nettie Sweeney and Hugh Th. Professor of Homiletics and Director of the Academy of Preaching and Celebration at Christian Theological Seminary of Indianapolis, Indiana remarked, "Pastors, preachers, and church

> leaders need to return to the servant-leader model Jesus demonstrated during his ministry. We have moved away from wanting to serve to now wanting to be served. Our ministries are now driven by size and not sacrifice. We've become too good to serve those living on the margins…even though that is just what Jesus did."

The Servant-Leader Model for Ministry

The preceding section of this paper details how to establish an effective model for the church. Since the project was not initiated by the senior pastor, the caveat of having the full support of church leadership, whoever this may entail, cannot be overstated. A few things to consider from the onset are:

1. Is the environment conducive to model implementation?
2. Has proper authorization to implement proposed model been granted?
3. Are adequate resources (finances, human capital, time, etc) available?
4. Has all stakeholders been properly identified?
5. Would this model be incorporated in context's teaching ministry?

Based on research findings from data gathered from pre and post surveys, interviews, analysis of other leadership models, the writer proposes the following model to assist communities of faith with incorporating a servant-leader culture within their context. The model includes the following components:

Servant-Leader Model

Define the Problem:

1. Identify the problem within the context that this model will satisfy

Model Implementation:

2. Design an instrument that baselines context's understanding of servant leadership

3. Administer instrument (pre-test) to control group

4. Analyze results of pre-test to determine areas of emphasis

   - Allow enough time to process data before first session takes place

   - Coding is one efficient way to compartmentalize the data

5. Create a schedule based on pre-test analysis

6. The recommended areas of concentration are:

   - Biblical Foundation
     --- Old Testament source
     --- New Testament source

   - Theological Pillars (such as…)
     --- Christology
     --- Ecclesiology
     --- Etymology
     --- Missiology

   - Historical Accounts (to include…)
     --- Scholars
     --- Theologians
     --- Behavioral Scientists
     --- Entrepreneurs

   Pre-test findings, areas of emphasis, should be categorized under at least one, if not all, of the above headings

7. Administer instrument (post-test) to control group at conclusion of training

8. Allow a period of no less than 30 days to observe behavior characteristics of context

9. Conduct random interviews with family members, friends, or others serving within the context to identify changes

10. Analyze post-test results and chart deltas in comparison to pre-test findings

    - This may lead to remedial training in a specific area, or

    - May identify additional areas of emphasis

11. Monitor effects of training on behavior of participants on a more longer term (approximately 90 – 180 days)

12. Re-implement training as necessary

The following are a few recommended guidelines to ensure proper administration of this Servant-Leader Model:

1. Solicit volunteers (preferably those with a teaching background and also with a strong biblical foundation) to assist with propagating the model

2. Ensure funding is available to create handouts, lesson plans, certificates of completion, feedback worksheets, etc. in a quality format

3. Secure adequate information technology support if needed

4. Establish a survey team to create a valid measurement device to garner correct data

5. Have access to individuals with backgrounds in quantitative or qualitative research methods to assist with data manipulation

The true litmus test for this model is the transformation of lives once the model has been implemented. This transformation should occur in the lives of those trained but more importantly, a change should occur in the lives of those being served. Servant leadership is principally about service to those in need. Jesus established the model for

servant leadership and he did so by addressing the needs of the least of these. A successful servant leadership model must be capable of doing likewise.

CHAPTER SIX

REFLECTION, SUMMARY, AND CONCLUSION

This endeavor began by giving the readers of this document a glimpse of the early years and the many experiences that shaped this ministry. As indicated in the spiritual autobiography, the concept of leadership was taught early in life as a youth leader in the church, as an Air Force Junior Reserved Officer Training Corp cadet in high school, a senior Non-Commissioned Officer in the United States Air Force, as well as an Associate Minister. Life's situations taught the importance of having sound leadership skills and a desire to learn more about the leadership dynamic. This appetite for increased knowledge was the motivation needed to pursue a Master's Degree in Management with a concentration in Leadership and Organizational Effectiveness as well as subsequent training opportunities from an ecclesiastic hermeneutic.

Throughout this journey in ministry, several events occurred that raised question about the leadership abilities of those who were in higher leadership. There were leaders who were so autocratic and dictatorial in their approach that they literally ostracized themselves from the people they were supposed to lead. In other cases, there were leaders who had such a laissez-faire disposition that people within their particular context literally did what they wanted creating an environment that was not conducive to effective ministry. From this point of view, leadership, especially servant leadership, is

the one dynamic that could almost guarantee a ministry's success. Unlike autocratic or laissez-faire leadership or any variant in between, servant leadership is truly focused on meeting the needs of the people. It is a leadership style that is compassion-driven and literally seeks to engage and build up those living on the margins of life. It is propositioned that the drift away from the servant leader model demonstrated by Jesus can be reversed if servant leadership is both taught and demonstrated by church leaders.

Having reached this conclusion, there was a focus on the development of a methodology to engage the question of the post-modern relevance of servant leadership. Although the relevance question regarding servant leadership can be answered rather succinctly, the issue of solving the riddle on how to make it more prevalent and popular in our communities of faith is a bit more daunting. When interviewing Dr. Kevin G. Swann, Pastor of Ivy Baptist Church in Newport News, Virginia to ascertain his thoughts on the matter, Pastor Swann noted, "I not only see the lack of servant leadership in this post-modern culture, but I see bigger issue which is the post Christian era movement. The society we presently live in is a me first narcissistic society and servant leadership is a foreign concept to many. And since the church is a microcosm of society, many leaders in the church have adopted that same all about me mentality. If things are to change and the servant leader model is to be embraced, it has to start from the top." There is probably no one-way to implement the servant leader model, however, whatever model is used must have the unwavering support of the Pastor. Hence, with the approval the church leadership began the process of educating members of the context about servant leadership. The context was the ideal research environment because the church:

- Should be the model for servant leadership to the community and to the world
- Anthropomorphically, provides the hands and feet of compassionate service
- Is a trusted and respected entity that should lead by example
- Has a vested interest in producing disciples with Christ-like qualities
- Was created by divine design and is founded upon biblical principles inspired by the Holy Spirit

Based on these assertions, it was determined that First Baptist Church East End was the ideal venue to lead this transformative change by increasing its understanding of the relevance, viability, and application of servant leadership.

First servant leadership was researched from a biblical perspective. An exegetical analysis was conducted on two passages of scripture that provided insight on the subject matter. These two scriptures: Exodus 3:1-7, 10 from the Old Testament narrative, and John 13:1-5, 12, from the New Testament narrative, helped set the stage for embracing servant leadership.

The Old Testament narrative speaks to the notion of the transformational change Moses had to undergo prior to being sent to Egypt to confront Pharaoh on God's behalf. Moses was brought up in an environment of privilege and prestige that caused others to serve him. God took Moses through a forty-year training session to reprogram him, to change his mentality from one of being served to one of servitude. This transformation was required for Moses to experience empathy and be effective in meeting those living on the margins of life.

The New Testament narrative speaks to the notion of Jesus knowing he had been all things, was sent by God, and would return to God, rose up from dinner, took off his

robe and girded himself with a towel to wash his disciple's feet. This is Jesus, the only begotten Son of the Father, who humbled himself to wash the very feet of those who would desert and deny him. In this passage of scripture the very essence of servant leadership was demonstrated and not just taught.

These two scriptures and their underlying theology provided the basis for the proposed model of ministry. The implementation of the project began with the gathering of information by way of surveys, observation, as well as random spot interviews of members of the context. During the entire research phase, First Baptist was without a Pastor so there was liberal autonomy was available to conduct the investigation. Initial results from pre-test surveys suggested the context had a deep desire to learn more about servant leadership and how its principles could be applied to their lives. The feedback from the post-test survey also provided the author with vital information in terms of creating a model that addresses the needs of the context.

Several benefits emerged out of the research. The inclusion of servant leader training for all ministry leaders, the addition of a servant leadership block of instruction with the Newcomer's sessions, and the opportunity to train other leaders from different communities of faith are some of the residual effects that were borne out of the research. An increase in participation of the church's humanitarian activities was also attributed to the training provided by the researcher.

The project dealt with a particular question throughout the entire research process. The project questioned, "Is servant leadership in the 21st Century real or a bunch of religious rhetoric?" The findings of the research suggest that the need for sound servant leadership is very much real. When Dr. Charles B. Jackson, Sr., Pastor of Brookland

Baptist Church West Columbia, South Carolina, was asked about the relevance of servant leadership he responded by saying, "I'm not sure of its relevance in today's society…but its important, essential, and necessary. We have huge ecclesiastical temples but they're having very little impact in our communities. [Church leaders] are now more concerned with what the church can do for them rather than what they can do for the church."

APPENDIX A

RESEARCH AUTHORIZATION FORM

RESEARCH AUTHORIZATION FORM

Title of research study:
The Servant-Leader Modality and the 21st Century Church:
An Analysis of Servant Leadership in the Post Modern Era

Researcher's Name:
Rev. Darrell King, BA, MS, MDiv
Associate Minister

Research Site:
First Baptist Church East End
3000 Jefferson Ave
Newport News, VA 23607

This form grants the researcher permission to conduct research relevant to the title, The Servant Leader Modality and the 21st Century Church: An Analysis of Servant Leadership in the Post Modern Era. Please read the information below carefully before signing this form. If you have any questions about this form you may contact Darrell King at (757) 223-0331.

USE AND DISCLOSURE COVERED BY THIS AUTHORIZATION

The Principal Researcher or a member of the research team must answer the below questions completely prior to being granted authorization to proceed. The person granting authority or his/her personal representative should read the descriptions below before signing this form.

What information will be collected and how will it be collected?
Basic information regarding the control group's knowledge and understanding of servant leadership will be collected. Demographic data limited to gender, age, and tenure at First Baptist Church East End (FBCEE) will also be collected. Data collection will be done using a pre and post survey, interviews, as well as a focus group.

Who will disclose, receive, and/or use the information?
This form will authorize the following person(s), and/or organization(s) to disclose, use, and receive the information:

- Rev. Darrell King – Lead Researcher

- Dr. William Curtis – Focus Group Mentor
- Dr. Gina Stewart – Focus Group Mentor
- Dr. Harold Cottom – Faculty Mentor
- United Theological Seminary Final Examination Committee
- Dr. Sir Walter Scott – Professional Associate
- Dr. Deborah Taylor – Professional Associate
- Dr. Howard Jones – Professional Associate
- Rev. Eric Harris – Context Associate
- Rev. Vernita Baldwin – Context Associate
- Deacon Marvin Arrington – Context Associate
- Deaconess Celeste Pierce – Context Associate
- Trustee Thaddeus Holloman – Context Associate
- Sis Lakeshia Lee-Malone – Context Associate
- Dr. Charles B. Jackson, Sr. – Personal Advisor
- Pastor L. Stephon Johnson – Personal Advisor

How will the information be used in the research?
The data collected will be used to chart the progression of the control group's level of understanding as it relates to servant leadership before the research is implemented and after the research concludes. The findings of the research, if approved, will be used to foster a culture of servant leadership within FBCEE.

What research method(s) will be used?

- Two Sermons
- Five Seminars
- Two Focus Group
- One Pre/Post Survey

How long will this research effort last?
The period of research is tentatively scheduled from October 13 through December 12, 2013.

Who will benefit from the findings of the research?
In the researcher's estimation, the membership of FBCEE, especially those within the control group will directly benefit from the research findings. The results of the research should enhance their knowledge and understanding of servant leadership.

SPECIFIC UNDERSTANDINGS

By signing this research authorization form, you are granting permission for the researcher to continue with this effort. The purpose for the uses and disclosures you are authorizing is to conduct the research project explained to you during the informed consent process and to ensure that the information relating to that research is available to all parties who may need it.

You have a right to refuse to sign this authorization.
You may choose to speak to the researcher regarding alternatives to the study.
You also have a right to receive a copy of this form after you have signed it.
SIGNATURE: I have read this form and all of my questions regarding this research form have been answered. By signing below, I acknowledge that I have read and accept all of the above.

Signature of FBCEE Representative:_____ Date:_____
Print Name of FBCEE Representative:_____
Description of FBCEE Representative:_____

Signature of FBCEE Representative:_____ Date:_____
Print Name of FBCEE Representative:_____
Description of FBCEE Representative:_____

Signature of FBCEE Representative:_____ Date:_____
Print Name of FBCEE Representative:_____
Description of FBCEE Representative:_____

RESEARCHER'S CONTACT INFORMATION:
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(Email optional): kingdm@cox.net

APPENDIX B

PROJECT MANAGEMENT PLAN

PROJECT MANAGEMENT PLAN

VERSION HISTORY

Version #	Implemented By	Revision Date	Approved By	Approval Date	Reason
1	Darrell King	Sep 2013	Darrell King	Sep 2013	Scope Change
2	Darrell King	Jun 2014	Darrell King	Jun 2014	Update

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1. INTRODUCTION

1.1 The purpose of this Project Management Plan (PMP) is to identify the proposed methodology the Doctoral Candidate (DC) will use to plan and implement his research project. First Baptist Church East End is the context for the project, *The Servant-Leader Modality and the 21st Century Church: An Analysis of Servant Leadership in the Post Modern Era*, and the project will be accomplished over the next several months. The basis of this project is to influence the context's knowledge and understanding of the Servant-Leader modality. The evidence of the influences' effectiveness will be ascertained from the project's exit surveys. Five Professional Associates (PAs) from various backgrounds have been selected to assist the Doctoral Candidate (DC) with this effort. In addition, the Context Associates (CAs) for this project will consist of the ministerial staff or lay leaders at FBCEE. An assortment of measuring devices will be used to ensure the accuracy and validity of the collected data. This empirical data will be collected by using surveys, seminars, to sermons.

2. EXECUTIVE SUMMARY

2.1 This project is being conducted in accordance with the United Theological Seminary's Doctor of Ministry degree requirements and must be successfully completed in order to matriculate through this program. The project must adhere to the standards set forth by the *Doctor of Ministry Student Handbook.*

2.2 Assumptions: There are two major assumptions from the Doctoral Candidate's perspective. One, the PAs and CAs will remain faithful to the process through

its conclusion. Two, FBCEE is in the pastoral search process and currently has an Interim Pastor in place. An assumption is made that no contextual change will occur when the new Pastor is installed.

2.3 Constraints: The major constraint is working the schedules of the CAs to enable the entire group to fully participate in this effort.

3. SCOPE MANAGEMENT

3.1 Task Breakout Matrix: Tasks are broken down for PAs, CAs, and the Candidate pursuant to the student handbook. The Candidate retains overall responsibility for the project. A draft task matrix is included in Appendix A.

3.2 Implementation Plan: The details in terms of the best way to initiate this project are still being worked out. The Chairman of the Diaconate Ministry has given his approval to launch this effort so the initial hurdle has been cleared. The Candidate and CAs have yet to finalize the first survey as well as schedule the training seminars. The broader schedule is also still in the works however, some tentative dates have been established. A draft implementation plan is located in Appendix B.

3.3 Change Control Management: A contingency plan for the greatest risk to the project is also being crafted. A change in context due to the arrival of a new pastor was determined to be the greatest risk. If this was to occur, the Candidate would consult with the PAs and CAs to strategize a way to complete the project as planned. The Candidate would then take the results of this meeting to the Focus Group Mentors for further consultation and subsequent resolution.

4. SCHEDULE/TIME MANAGEMENT

4.1 Milestones: Several major milestones will be identified on the schedule through the collaborative efforts of the PAs, CAs, and Candidate. At a minimum these milestones will encapsulate key events in the project and will be expressed as phases. Phase One will highlight the rudimentary steps that sets the foundation for the project and the subsequent phases will capture the more advance steps.

4.2 Schedule: A comprehensive schedule will be developed to chart the project's "cradle to grave" progression. The schedule will reflect the various milestones and will be designed in a pragmatic fashion. Once the schedule is created and vetted, every effort will be made to ensure it remains consistent with the

developed timelines. Additionally, some flexibility will be built into the schedule to minimize the impact of any unforeseen anomalies.

4.2.1 Dependencies: The reliability of the schedule will greatly depend upon other factors, such as, the cooperation of the new Pastor at FBCEE. Other dependencies include the dedication of both the PAs and CAs. Administration of the project will also depend on the timely creation of surveys, instructional materials, and interview question. Financial resources are also a dependency and will be identified as such. The generation of the project schedule will most likely identify additional dependencies.

5. COST/BUDGET MANAGEMENT

A fair amount of cost will be associated with this project. The accumulation of cost for this endeavor includes, but not limited to, PA's fee ($300 per), meals for PAs/CAs as needed, supplies (paper, writing utensils, ink cartridges, etc), product manufacturing (surveys, training materials, etc.), travel expenses, hotel accommodations, and applicable rental fees. These costs will be linked to an overall budget for the project to aid with managing available resources. The primary funding source for the project is the Candidate. See Appendix C.

6. QUALITY MANAGEMENT

The quality of the project will be closely monitored by the PAs as well as the Focus Group Mentors. The Candidate will have regularly scheduled meetings with the Focus Group Mentors to certify the overall integrity of the project remains intact.

7. HUMAN RESOURCE MANAGEMENT

The selection of the PAs and CAs was done synergistically by the Candidate and a Human Resource Specialist. Ensuring team members possess the proper skill set is paramount to the success of the project. A list of criteria, based on factors such as, strong interpersonal skills, good communicative (verbal and nonverbal) skills, good grasp of theology, and a high degree of commitment was developed to maximize the probability of choosing the right individuals. The Human Resource team will conduct a team building seminar to aid the group with the nuances of team dynamics.

8. PROCUREMENT MANAGEMENT

The Candidate is the final approval authority in regards to every purchase associated with this project. Therefore, team members should clear all potential purchases with the Candidate prior to making them. Items procured should be consistent with the project's budget to prevent cost overrun.

9. RISK/ISSUE MANAGEMENT

9.1 Known risks with the propensity to adversely impact the project will be listed using the rating scale of "low," "medium," and "high." See Appendix D.

9.2 The creation of an issue log to track problems as they occur shall be maintained. Each issue will have a team member assigned to it for resolution. See Appendix D.

10. CONCLUSION

10.1 Summary of Learning: At the conclusion of this project the Candidate shall present and defend their Doctor of Ministry Research Project to an evaluation committee. Once a hypothesis is given, from a qualitative point of view, the Candidate will determine the outcome of the hypothesis based on the data collected.

APPENDIX A: TASK BREAKOUT MATRIX

TASK	PA	CA	DC	OTHER
Assist with selection of PAs and CAs				X
Provides expert guidance and direction to researcher	X			
Collaborates with researcher to develop implementation strategies		X		
Approve measurement tools and techniques for research	X			X
Schedule/conduct interviews			X	
Retain editor for final document review			X	
Conduct training seminars		X	X	
Preach sermons			X	
Critique process	X	X		
Review final document prior to submission to Focus Group Mentors	X	X		
Prep for defense of final document	X	X	X	

APPENDIX B: IMPLEMENTATION PLAN

	IMPLENTATION PLAN
1.	Get church leadership's approval to initiate project
2.	Select Context Associates
3.	Select Professional Associates
4.	Establish budget
5.	Establish schedule
6.	Create evaluation materials
7.	Meet with Context Associates as needed
8.	Meet with Professional Associates as needed
9.	Identify/brief members of control group on research objectives
10.	Disseminate evaluation materials
11.	Conduct training seminars
12.	Collect and evaluate data
13.	Publish findings

APPENDIX C: BUDGET

EXPENDITURES	
Professional Associate Fees (3 X 300)	900.00
Meals for meeting	200.00
Printing cartridges	150.00
Paper	100.00
Writing utensils	50.00
Mass production of surveys, training aids	100.00
Airline ticket	300.00
Lodging	200.00
Gifts for Context Associates	250.00
Editorial services	750.00
Reserves	250.00
TOTAL:	**$3250.00**

APPENDIX D: RISK/ISSUE LOGS

RISK LOG	
IDENTIFIABLE RISKS	**RATING**
New Pastor may not support research project	LOW
One or more Professional Associates may drop out	LOW
One or more Context Associates may drop out	MEDIUM
May not receive enough completed surveys from sample population to support research project	MEDIUM
Saturation of available resources before project concludes	MEDIUM

APPENDIX C

SERVANT LEADERSHIP PRE/POST SURVEY

1: Select your gender
- Male
- Female

2: Select your age category
- 17 or younger
- 18-29
- 30-39
- 40-49
- 50-59
- Over 60

3: How long have you been a member of First Baptist Church East End?
- 5 years or less
- 6-10 years
- 11-15 years
- 16-20 years
- 21-25 years
- Over 25 years

4: What ministries are you primarily involved with? (List top two)
- _____
- _____

5: Have you ever been taught on the subject of servant leader?
- Yes
- No

6: How would you rate your knowledge of servant leadership?
("0" No knowledge – "5" Very knowledgeable)

(0:___, 1:___, 2:___, 3:___, 4:___, 5:___)

7: Would you classify yourself as a servant leader?
- Yes
- No
- I'm not sure

8: Based on your response to question 6, how was this knowledge attained?

- Sunday School
- Bible Study
- Sermon
- Self-Study
- Parent (Guardian)
- Other

9: Select the below trait that you most closely associate with servant leadership?

- Empathy
- Stewardship
- Visionary
- Persuasive
- Community Builder

10: Select the word that first comes to mind when you think of First Baptist East End?

- Community
- Service
- Reverence
- Love
- Traditional
- Other (one word)

11: How would you classify the FBCEE Ministers in the area of servant leadership?

("0" Poor – "5" High)

(0:___, 1:___, 2:___, 3:___, 4:___, 5:___)

12: How would you classify the FBCEE Deacons in the area of servant leadership?

("0" Poor – "5" High)

(0:___, 1:___, 2:___, 3:___, 4:___, 5:___)

13: How would you classify the FBCEE Trustees in the area of servant leadership?

("0" Poor – "5" High)

(0:___, 1:___, 2:___, 3:___, 4:___, 5:___)

14: How would you classify the FBCEE Deaconess in the area of servant leadership?

("0" Poor – "5" High)

(0:___, 1:___, 2:___, 3:___, 4:___, 5:___)

15: How important is serving the community to you?

- Very Important
- Important
- Somewhat Important
- Not Important

16: Rate in order of importance from one to five, with "1" being the most important and "5" being the least important, the below activities as it relates to the mission of FBCEE.

- Preaching
- Teaching
- Giving
- Serving
- Evangelism

17: In your view, as it relates to the mission of FBCEE, how effective is the activity you selected as number one?

("0" Not effective – "5" Highly effective)

(0:___, 1:___, 2:___, 3:___, 4:___, 5:___)

18: Using numbers 1-5, organize the traits below in order of importance as it relates to the biblical model of the church.

- Tithing
- Teaching
- Stewardship

- Preaching
- Outreach

19: What are your expectations regarding these sessions on servant leadership?

20: Were your expectations met?

APPENDIX D

SERVANT LEADER TRAINING EVALUATION

SERVANT LEADER TRAINING EVALUATION

Presentation Evaluation Form

The Servant-Leader Modality and the 21st Century Church: An Analysis of Servant Leadership in the Post Modern Era

Presentation Grade [5= Excellent (A); 4 = Good (B); 3 = Satisfactory (C); 2 = Several problems (D); 1 = Unsatisfactory (F); NA= not applicable]

Presenter(s):

Topic:

____1. **Introduction:** Did the introduction capture your interest? Was necessary background given? Was a clear purpose conveyed?

___2. **Organization:** Was there a clear organization? Were transitions between sections clear and effective? Did the organization lead to a clear conclusion?

___3. **Content:** Did the speakers support their points? Was the supporting material relevant, up to date?

___4. **Visual Aids:** Were visual aids used effectively and appropriately, carefully prepared?

___5. **Conclusion:** Were key points reinforced? Was a sense of closure provided? If appropriate, was a course of action proposed?

___6. **Delivery:** Was/were the speaker(s) natural, enthusiastic? Did they speak clearly? Were appropriate gestures, posture, expressions used?

___7. **Discussion:** Did the speaker encourage participation from the audience?

___8. Were comments/questions addressed correctly?

___9. **Appearance:** was the speaker dressed appropriately for the occasion?

___10. General Comments (use back if necessary):

1. Taken from: www.english.wisc.edu/rfyoung/333/Presentation_Evaluation_Form.pdf

APPENDIX E

SERVANT LEADER CERTIFICATE

Servant Leadership Certificate of Completion

This certificate is presented to:

In recognition and appreciation of your steadfast attendance in the six-week Servant-Leader training conducted from November 12-December 17, 2013 at First Baptist Church East

_____

_____

Facilitator **Date**

_____

APPENDIX F

SERMON OVERVIEW

SERMON #1

TITLE: *Between the Cross and the Crown*

SCRIPTURE REFERENCE: John 13:1-5, 12

SYNOPSIS: Jesus demonstrates true servant leadership by washing his disciple's feet in the upper room. This act in itself conveys the importance of having and demonstrating a servant-leader ethos. Many of us are grateful for the cross…for it is the way of salvation. We also strive to attain our crown…for it signifies we have reached our heavenly home. However, in the middle of the cross and the crown lay a basin, a water pitcher, and a towel…the symbols of service.

SERMON #2

TITLE: *A Commitment to Service*

SCRIPTURE REFERENCE: Luke 10:25-37

SYNOPSIS: This Good Samaritan parable was told by Jesus to teach the hearers about showing love and compassion to all of humanity. It was precipitated by the question, "who is my neighbor"? Jesus mentioned how a man was victimized by some thieves and lay wounded on a road. Both a priest and a Levite came by, saw the man but passed by on the other side. Then came a Samaritan, who saw the wounded man and had compassion on him, took care, got him the medical treatment he needed, and paid for his care. He did this even though the injured man was not the same nationality as him. This suggests true service is done based on a need especially those living on the margins of life.

APPENDIX G

SEMINAR OUTLINE

SEMINAR #1 OUTLINE

DEVOTION:

PRAYER:

SESSION:

OPEN DISCUSSION ON SERMON: "LESSONS FROM A SERVANT LEADER"

- Explain use of term "conviction" in second point of sermon
- Explain "Christian/Disciple" dynamic used in sermon

I – OPERATIONAL DEFINITION OF A SERVANT LEADER

- How would you define servant leadership?
- What are some of the characteristics of a servant leader?
- Servant Leadership Definitions:
  - Robert K. Greenleaf Center for Servant Leadership - Servant leadership is a philosophy and set of practices that enriches the lives of individuals, builds better organizations and ultimately creates a more just and caring world.
  - Howard Young, President of Trinity Bible College - This biblical brand of leadership…called the *servant attitude of the leader*— [expresses] the desire to enrich and enhance the lives of those being led through unselfish servanthood.

II – BIBLICAL FOUNDATION OF SERVANT LEADERSHIP

- OLD TESTAMENT
  - Exodus 3:1-7, 10 (Moses called to lead)
  - 1 Samuel 16:11-12 (David chosen to lead)

- NEW TESTAMENT
  - John 16:1-5, 12 (Jesus' example of servant leadership)
    - T.D. Jakes, Regent University's Executive Leadership Series, stated, "the way up is the way down"
  - Mark 1:1-8 (John the Baptist example of servant leadership)
  - Matt 20:25-28 (servant-leader mentality)

III – The protocol of salvation is the cross. The privilege of salvation is the crown. The process between the two is a basin, a water pitcher, and a towel. These items are symbolic servant leadership.

17 Bible Verses About Servant Leadership

Servant Leadership is Motivated by Love

John Sachem, Yahoo Contributor Network
Jul 29, 2010 "Share your voice on Yahoo websites .

What is servant leadership? The concept of servant leadership begins by being a servant first. A servant leader must first learn to serve before taking on a leadership position. Servant leaders serve because they are motivated by love and humility. Jesus is the perfect example of servant leadership. Jesus humbled himself and became a servant of all.

The following Bible verses provide a concept of servant leadership.

Matthew 20:25-26

25Jesus called them together and said, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. 26Not so with you. Instead, whoever wants to become great among you must be your servant,

Matthew 20:27-28

27and whoever wants to be first must be your slave- 28just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

John 13:3-5

3Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; 4so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. 5After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

John 13:12-15

12When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. 13"You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. 14Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. 15I have set you an example that you should do as I have done for you.

1 Peter 5:2-4

2Be shepherds of God's flock that is under your care, serving as overseers-not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; 3not lording it over those entrusted to you, but being examples to the flock. 4And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

Philippians 2:3-8

3Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. 4Each of you should look not only to your own interests, but also to the interests of others. 5Your attitude should be the same as that of Christ Jesus: 6Who, being in very nature God, did not consider equality with God something to be grasped, 7but made himself nothing, taking the very nature of a servant, being made in human likeness. 8And being found in appearance as a man, he humbled himself and became obedient to death-even death on a cross!

1 Peter 5:5-7

5Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, "God opposes the proud but gives grace to the humble." 6Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. 7Cast all your anxiety on him because he cares for you.

John 3:30

30He must become greater; I must become less.

Nehemiah 4:21-23

21 So we continued the work with half the men holding spears, from the first light of dawn till the stars came out. 22 At that time I also said to the people, "Have every man and his helper stay inside Jerusalem at night, so they can serve us as guards by night and workmen by day." 23 Neither I nor my brothers nor my men nor the guards with me took off our clothes; each had his weapon, even when he went for water.

Luke 24:25-26

25He said to them, "How foolish you are, and how slow of heart to believe all that the prophets have spoken! 26Did not the Christ have to suffer these things and then enter his glory?"

1 John 4:8

8Whoever does not love does not know God, because God is love.

1 Corinthians 13:4-8

4Love is patient, love is kind. It does not envy, it does not boast, it is not proud. 5It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. 6Love does not delight in evil but rejoices with the truth. 7It always protects, always trusts, always hopes, always perseveres. 8Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away.

Isaiah 53:12-17

12 Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

1 Corinthians 11:3

3Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.

Ephesians 5:22-25

22Wives, submit to your husbands as to the Lord. 23For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. 24Now as the church submits to Christ, so also wives should submit to their husbands in everything. 25Husbands, love your wives, just as Christ loved the church and gave himself up for her

1 Timothy 3:4-5

4He must manage his own family well and see that his children obey him with proper respect. 5(If anyone does not know how to manage his own family, how can he take care of God's church?)

John 15:9-17

9"As the Father has loved me, so have I loved you. Now remain in my love. 10If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love. 11I have told you this so that my joy may be in you and that your joy may be complete. 12My command is this: Love each other as I have loved you. 13Greater love has no one than this, that he lay down his life for his friends. 14You are my friends if you do what I command. 15I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. 16You did not choose me, but I chose you and appointed you to go and bear fruit-fruit that will last. Then the Father will give you whatever you ask in my name. 17This is my command: Love each other.

SEMINAR #2 OUTLINE

DEVOTION:

PRAYER:

SESSION:

CONTINUATION OF LAST WEEK'S SESSION:

I – OPERATIONAL DEFINITION OF A SERVANT LEADER

II – BIBLICAL FOUNDATION OF SERVANT LEADERSHIP

- OLD TESTAMENT
  - Exodus 3:1-7, 10 (Moses called to lead)
  - 1 Samuel 16:11-12 (David chosen to lead)

- NEW TESTAMENT
  - John 16:1-5, 12 (Jesus' example of servant leadership)
    - T.D. Jakes, Regent University's Executive Leadership Series, stated, "the way up is the way down"
  - Mark 1:1-8 (John the Baptist example of servant leadership)
  - Matt 20:25-28 (servant-leader mentality)

III – THE CENTRAL PILLARS OF SERVANT LEADERSHIP

- Abiding Charity
  - 1 John 3:13-16 (these scriptures dealt with the Jesus' mindset on love)

- Abiding Confidence
  - Philippians 2:5-11 (these scriptures dealt with Jesus' mindset on servanthood)

- Abiding Compassion
  - 2 Corinthians 1:3-4 (these scriptures deals with Jesus' mindset on compassion)

SEMINAR #3 OUTLINE

DEVOTION:

PRAYER:

SESSION:

I – OPEN DISCUSSION ON LAST WEEK'S STUDY:

II – HISTORICAL FOUNDATION OF SERVANT LEADERSHIP

What Does History Has To Say About Servant Leadership?

- The concept is biblical
  - Luke 22:26 (greater must become less)
  - Philippians 2:3-11 (a change in mindset)

- The concept has a legacy outside of church
  - 6th Century B.C.: Chinese Sage Lao Tzu wrote, "The Tao Te Ching", a strategic treatise on servant leadership (origin of Yin/Yang)
  - 4th Century B.C.: Ancient India strategic thinker Chanakya wrote, "Arthashastra", a manifesto on servant leadership
  - 5th Century B.C.: Attila the Hun guided his empire using principles of servant leadership
  - Modern Era: Robert K. Greenleaf penned, "The Servant As Leader" essay and coined the term "servant-leader"

- The concept is universally practiced
  - Herbert D. Kelleher, former CEO, Southwest Airlines
  - Jack Lowe, former CEO, TDIndustries
  - Walter S. Thomas, Pastor, New Psalmist Baptist Church
  - AFLAC, Chick-fil-A, Men's Warehouse, Toro, DOD, universities

- The concept has tried and true foundational principles
  - Group Practice Exercise: list 10 servant-leader qualities
  - Compare/contrast group's list with researcher's list

- The concept is a lifestyle predicated on sacrifice
  - Harriet Tubman: underground railroad…sacrificed her safety to repeatedly go back to rescue others

SEMINAR #4 OUTLINE

DEVOTION:

PRAYER:

SESSION:

I – OPEN DISCUSSION ON LAST WEEK'S SESSION:

II – THEOLOGICAL FOUNDATION OF SERVANT LEADERSHIP

What Does Theology Has To Say About Servant Leadership?

- Christology is the study of Christ
  - Isaiah's premise of through serving God you serve others
    - 42:1-4; 49:1-6; 50:4-9; 52:13-53:12)
  - To change the culture that existed at the time took someone who possessed immense power and authority but also a humble and compassionate heart…it took a Lion and a Lamb
  - Christ's emphasis on servant leadership…he did not come to be served but to serve and give his life for many (Matthew 20:28). What did Christ mean when he said, "to give my life to many"?
  - The Kenosis Hymn speaks to Christ "emptying out" himself and assuming the mantle of a servant (Philippians 2:5-11).
  - How does Christology correlate with servant leadership?

- Etymology is the study of word origins
  - The term "servant" in the Greek is "doulos"
  - The term "minister" in the Greek is "diakoneo"
  - The term "leader" originated from 14th Century English word "leder"
  - Paul's analogy of servant leadership taken from 1 Corinthians 9:19 is akin to oxen in stocks
  - How does Etymology correlate with servant leadership?

- Ecclesiology is the study of the assembly or the universal church
  - Who or what should be the reflection of the church?
  - Address why Jesus asked, "Who do MEN say I am?" (Matt 16:13-14)
  - Address why Jesus asked, "Who do YOU say I am?" (Matt 16:15-16)
  - Discuss the theological foundation of "ekklessia" (Matt 16:17-18)
    - "ek", *means out of, forth…*(greek)
    - "klessia", *to call…*(greek)

- "ekklessia" translated means *the called out*…(greek)
- Premise of binding and loosing in original context
- Gates of hell shall not prevail…try as the devil might
- Because of the reflective nature of Christ in the church

SEMINAR #5 OUTLINE

DEVOTION:

PRAYER:

SESSION:

I – OPEN DISCUSSION ON LAST WEEK'S SESSION:

II – THEOLOGICAL FOUNDATION OF SERVANT LEADERSHIP

- Ecclesiology is the study of the assembly or the universal church
  - Who or what should be the reflection of the church?

  - Address why Jesus asked, "Who do MEN say I am?" (Matt 16:13-14)
    - The Disciples placed him in a mold that represented the past

  - Address why Jesus asked, "Who do YOU say I am?" (Matt 16:15-16)
    - Jesus had never asked them this question before. How would you testify of me if asked? Is our answer reflective of our living?

  - Peter (petras…small stones) and rock (petra…large boulder)

  - Discuss the theological foundation of "ekklessia" (Matt 16:17-18)
    - "ek", *means out of, forth*…(greek)
    - "klessia", *to call*…(greek)
    - "ekklessia" translated means *the called out*…(greek)
    - Called out to do something AND given tools (keys) to do it
    - Premise of binding and loosing in original context was to preserve the integrity of the church and foster church growth
    - Jesus gave his disciples the power and authority to grow the church through spiritual and physical means
    - The Greek translation of this verse renders it, "whatever you shall bind on earth, shall already have been bind in heaven, and whatever you loose on earth shall already be loosed in heaven."
    - Today some churches error on two fronts. First, they admit into membership the unconverted and second, they fail to take the message of Jesus' identity to the unconverted outside their walls. The danger of building a church on those not committed to Christ's agendas is that in time the church will reflect more of the world's values than Christ's

- Gates of hell (ghenna) shall not prevail…try as the devil might
- Why? because of the reflective nature of Christ is the church

God's Plan for "ekklessia" (assembly or church) is established on Christ

- This suggests "ekklessia" should model Christ-like characteristics
  - We are the body of Christ…every part represents the body
  - One Lord, One Faith, One Baptism

- Let this mind be in you which was also in Christ Jesus…

- Romans 12:2 (AMP) Do not be conformed to this world (this age), [fashioned after and adapted to its external, superficial customs], but be transformed (changed) by the [entire] renewal of your mind [by its new ideals and its new attitude], so that you may prove [for yourselves] what is the good and acceptable and perfect will of God, *even* the thing which is good and acceptable and perfect [in His sight for you].

- As first in confessing Christ, Peter got this commission before the rest; and with these "keys," on the day of Pentecost, he first "opened the door of faith" to the *Jews,* and then, in the person of Cornelius, he was honored to do the same to the *Gentiles.* Hence, in the lists of the apostles, Peter is always first named. One thing is clear, that not in all the New Testament is there the vestige of any authority either claimed or exercised by Peter, or conceded to him, above the rest of the apostles.

- So the connection between servant leadership and the church or "ekklessia" is Christ. His servant-leader model is the example all of us who have been "called out…called forth" should be trying our best to follow.

- Missiology is the theological study of the mission of the church as it relates to the character and purpose of missionary activities.
  - A compound word derived from the Latin word "missio" and the Greek word "logos"
    - *Missio* refers to the *missio Dei,* or "mission of God"
    - *Logos* refers to *the nature of humanity*

- The combination of these two words produces missiology and speaks to what happens when the mission of God have a holy collision with the nature of man

- For God's redemptive plan to succeed, an intentional effort must be made to engage those living on the margins of life.

- The Great Commission recorded in Matthew 28 compels us to "go" and take the gospel message to diverse parts of the world.

- This is where missiology personifies the servant leader construct
  - Jesus, as a model, traveled to various places meeting them at the point of their needs
  - He won their hearts through service and his actions opened them up to receive his message of salvation.

- David Sedlack wrote, "Missiological approaches to leadership and teams recognize the need for individuals to develop the capacity to relate to those who are radically different from ourselves and from one another."

APPENDIX H

INTERVIEW QUESTIONS

INTERVIEW QUESTIONS

- Define the concept of servant leadership in your own words?
- Do you believe the servant-leader model demonstrated by Jesus is still relevant in the 21st Century church? Why or why not?
- What do you see as a major hindrance to the practice of servant leadership?
- Name one or two things one could do to neutralize this/these obstacle(s)?
- Provide one servant leader characteristic you feel every leader should have.

APPENDIX I

FOCUS GROUP DISCUSSION

FOCUS GROUP DISCUSSION

Servant Leadership and Character

The servant-leader is ***servant*** first. It begins with the natural feeling that one *wants* to serve. Then conscious choice brings one to aspire to ***lead.*** The litmus test is: do those served grow as persons: do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived? (Greenleaf, 1977/2002, p. 27)

We are experiencing a rapid shift in many businesses and not-for-profit organizations—away from the more traditional autocratic and hierarchical models of leadership and toward servant leadership as a way of being in relationship with others. Servant leadership seeks to involve others in decision making, is strongly based in ethical and caring behavior, and enhances the growth of workers while improving the caring and quality of organizational life.

The words *servant* and *leader* are usually thought of as being opposites. In deliberately bringing those words together in a meaningful way, Robert Greenleaf gave birth to the paradoxical term servant leadership.

The irony here is that the servant leadership paradigm is becoming more and more prevalent in (secular) business environments. Many large blue-chip companies in society have veered away from the totalitarian style of leadership in favor of the servant leadership model. They've done so not particularly because of the advancement of Christianity in the workplace…but rather they discovered the foundational principles governing servant leadership works!

However, the church as a whole continues to struggle with the servant leader concept even though part of its mission is to *manufacture* servant-leaders.

Ten Characteristics of a Servant Leader

The following characteristics were taken from the Robert K. Greenleaf Center for Servant Leadership.

Listening

Leaders have traditionally been valued for their communication and decision-making skills. Although these are also important skills for the servant leader, they need to be reinforced by a deep commitment to listening intently to others. The servant leader seeks to identify the will of a group and helps to clarify that will. He or she listens receptively to what is being said and unsaid (verbally and nonverbally). Listening also encompasses hearing one's own inner voice. Listening, coupled with periods of reflection, is essential to the growth and well-being of the servant leader.

Empathy

The servant leader strives to understand and empathize with others. People need to be accepted and recognized for their special and unique personalities. One assumes the good intentions of co-workers and colleagues and does not reject them as people, even when one may be forced to refuse to accept certain behaviors or performance. The most successful servant leaders are those who have become skilled empathetic listeners.

Healing

The healing of relationships is a powerful force for transformation and integration. One of the great strengths of servant leadership is the potential for healing one's self and one's relationship to others. Many people have broken spirits and have suffered from a variety of emotional hurts. Although this is a part of being human, servant leaders recognize that they have an opportunity to help make whole those with whom they come in contact (forgiveness).

Awareness

General awareness, and especially self-awareness, strengthens the servant-leader. Awareness helps one in understanding issues involving ethics, power, and values. It lends itself to being able to view most situations from a more integrated, holistic position.

Persuasion

Another characteristic of servant leaders is reliance on persuasion, rather than on one's positional authority, in making decisions within an organization. The servant leader seeks to convince others, rather than coerce compliance. This particular element offers one of the clearest distinctions between the traditional authoritarian model and that of servant leadership. The servant leader is effective at building consensus within groups.

Conceptualization

Servant leaders seek to nurture their abilities to dream great dreams. The ability to look at a problem or an organization from a conceptualizing perspective means that one must think beyond day-to-day realities. For many leaders, this is a characteristic that requires discipline and practice. The traditional leader is consumed by the need to achieve short-term operational goals. The leader who wishes to also be a servant leader must stretch his or her thinking to encompass broader-based conceptual thinking. One must not only "see" the problem, but also "see" the solution to the problem.

Foresight
Closely related to conceptualization, the ability to foresee the likely outcome of a situation is hard to define, but easier to identify. One knows foresight when one experiences it. Foresight is a characteristic that enables the servant leader to understand the lessons from the past, the realities of the present, and the likely consequence of a decision for the future. It is also deeply rooted within the intuitive mind. Foresight remains a largely unexplored area in leadership studies, but one most deserving of careful attention.

Stewardship
Peter Block (1993)—author of *Stewardship* and *The Empowered Manager*—has defined stewardship as "holding something in trust for another". The servant leader understands the importance conscientiously overseeing the resources he/she is responsible for.

Commitment to the Growth of People
Servant leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As such, the servant leader is deeply committed to the growth of each and every individual within his or her organization. The servant leader recognizes the tremendous responsibility to do everything in his or her power to nurture the personal and professional growth of employees and colleagues. In practice, this can include (but is not limited to) concrete actions such as making funds available for personal and professional development, taking a personal interest in the ideas and suggestions from everyone, encouraging worker involvement in decision-making, and actively assisting laid-off employees to find other positions.

Building Community
The servant leader senses that much has been lost in recent human history as a result of the shift from local communities to large institutions as the primary shaper of human lives. This awareness causes the servant leader to seek to identify some means for building community among those who work within a given institution. Servant leadership suggests that true community can be created among those who work in businesses and other institutions. Greenleaf (1977/2002) said:

> All that is needed to rebuild community as a viable life form for large numbers of people is for enough servant-leaders to show the way, not by mass movements, but by each servant-leader demonstrating his or her unlimited liability for a quite specific community-related group.

This is nowhere more true than in the church.

Conclusion
These ten characteristics of servant leadership are by no means exhaustive.
However, they do serve to communicate the power and promise that this concept offers to those who are open to its invitation and challenge.

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Thoughts from Dr. Martin L. King's sermon, The Drum Major Instinct:

- What was the initial issue, the tension, in Mark 10:35-45?
- Let's be real…why do people (you) want to be out front?
- Desiring to be out front isn't wrong from a basic perspective. Why?
- To have a servant-leader ethos is intentional and requires conscious and deliberate action. Why is this important?
- Hold on to the desire to be first, but be first in love, service, and moral excellence. Why do you think Dr. ML King stressed this point?

SOME PRINCIPLES OF SERVANT-LEADERSHIP

1. Christ is the highest example of servant-leadership (Matt. 20:28; John 13:12-17; Phil. 2:5-11).

2. Servant-leaders are gifts of Christ to His church (Eph. 4:11-12)

3. Humble servitude is Christ's measure of true greatness (Matt. 20:26).

4. Faithfulness is Christ's measure of true success (1 Cor. 4:1-2).

5. Servitude flows from a pure heart set on the pursuit of Christlikeness (Phil. 3:8-11).

6. The servant-leader is a servant by nature, yet with dignity and authority (Gen 1:26-28; Deut 10:12-13)

7. The servant-leader is appointed by the Holy Spirit (Acts 20:28).

8. The servant-leader is a steward, not an owner (Acts 20:28).

Some Key Attitudes

1. The servant-leader is a willing learner (1 Tim. 4:15-16).

2. The servant-leader is humble, not proud (Matt. 18:4).

3. The servant-leader is self-sacrificing, not selfish (Luke 22:26-27).

4. The servant-leader recognizes and maintains biblical priorities (Acts 6:2-4).

5. The servant-leader is trustworthy (faithful) (I Cor. 4:2).

6. The servant-leader serves fearfully and reverently (Heb. 7:17).

7. The servant-leader serves for Christ's glory rather than his own (1 Pet. 5:2).

8. The servant-leader serves from a willing heart, not from compulsion (1 Pet. 5:2).

His Relationship to God

1. The servant-leader is born into slavery (new birth, John 3:3).

2. The servant-leader is bound to Christ (Phil. 1:1).

3. The Servant-leader follows Christ's example (1 Cor. 11:1).

4. The servant-leader seeks only to please God (Gal. 1:10).

5. The servant-leader is obedient to God's Word (1 Tim. 4:16).

6. The servant-leader is a steward of the mysteries of God (1 Cor. 4:1).

7. The servant-leader is honored by the Father (John 12:26) and the Son (1 Pet. 5:4).

8. The servant-leader is accountable to God (Heb. 13:17).

His Relationship to the Flock

1. The servant-leader is entrusted with the flock of God (Acts 20:28).

2. The servant-leader is part of a team (Eph. 4:11-16; 1 Cor. 3:1-9).

3. The servant-leader actively and pursues his ministry (2 Tim. 4:5).

4. The servant-leader dispenses the whole counsel of God (Acts 20:27).

5. The servant-leader feeds the flock (John 21:15-17).

6. The servant-leader warns the flock (Acts 20:28; 2 Tim. 4:2, 4).

7. The servant-leader matures the flock (Eph. 4:11-16).

8. The servant-leader guides and sets an example for the flock (1 Pet. 5:3; 1 Cor. 11:1).

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